

Library of
ST. JOHN'S SEMINARY



BRIGHTON, MASSACHUSETTS

CREAGH RESEARCH LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS.

CREAGH RESEARCH LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS.

NEW TESTAMENT ABSTRACTS



Non-Reserve
For Use in Library only

VOLUME ONE

1956-1957

WESTON COLLEGE OF THE HOLY SPIRIT
WESTON 93, MASSACHUSETTS

NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT PERIODICAL LITERATURE
ISSUED BY THE JESUITS OF WESTON COLLEGE, WESTON 93, MASS., U.S.A.

NEW TESTAMENT ABSTRACTS is published three times each year (fall, winter, spring). Subscription, payable in advance: \$3.00 annually, postage prepaid. The price of a single issue is \$1.00, postage prepaid. All remittances (checks and postal money orders) should be made payable to NEW TESTAMENT ABSTRACTS.

Editorial and business correspondence, including notice of change of address, should be addressed to NEW TESTAMENT ABSTRACTS, Weston College, Weston 93, Mass., U.S.A.

NEW TESTAMENT ABSTRACTS is published with the permission of ecclesiastical superiors.

BOOKS OF THE BIBLE

In titles of articles and books at the beginning of an abstract references to books of the Bible are given exactly as in the original article or book. But in the abstract itself references to books of the Bible are given in abbreviated form with Arabic numerals throughout, e.g., Za 9:5, without a period after the abbreviation.

OLD TESTAMENT

Gn	Genesis	Est	Esther	Ez	Ezekiel
Ex	Exodus	Jb	Job	Dn	Daniel
Lv	Leviticus	Ps	Psalms	Hos	Hosea
Nm	Numbers	Prv	Proverbs	Jl	Joel
Dt	Deuteronomy	Qoh	Qoheleth	Am	Amos
Jos	Joshua		(Ecclesiastes)	Ob	Obadiah
Jgs	Judges	Ct	Song of Songs	Jon	Jonah
Ru	Ruth	Wis	Wisdom of	Mi	Micah
1, 2 Sm	1, 2 Samuel		Solomon	Na	Nahum
1, 2 Kgs	1, 2 Kings	Sir	Ben Sira	Hb	Habakkuk
1, 2 Chr	1, 2 Chronicles		(Ecclesiasticus)	Zeph	Zephaniah
Ezr	Ezra	Is	Isaiah	Hg	Haggai
Neh	Nehemiah	Jer	Jeremiah	Za	Zechariah
Tob	Tobit	Lam	Lamentations	Mal	Malachi
Jud	Judith	Bar	Baruch	1, 2 Mac	1, 2 Mac- cabees

NEW TESTAMENT

Mt	Matthew	Gal	Galatians	Phlm	Philemon
Mk	Mark	Eph	Ephesians	Heb	Hebrews
Lk	Luke	Phil	Philippians	Jas	James
Jn	John	Col	Colossians	1, 2 Pt	1, 2 Peter
Acts	Acts	1, 2 Thes	1, 2 Thessalonians	1, 2, 3 Jn	1, 2, 3 John
Rom	Romans	1, 2 Tm	1, 2 Timothy	Jude	Jude
1, 2 Cor	1, 2 Corinthians	Ti	Titus	Ap	Apocalypse

In accordance with the growing tendency among Catholic scholars, the Hebrew spelling of the books of the OT and of other common names is used, e.g., Isaiah, Jeremiah, Messiah.

NEW TESTAMENT ABSTRACTS

Editor

J. J. COLLINS
Professor of the
New Testament

Associate Editors

B. C. CONNOLLY
Librarian

J. J. WALSH
Professor of
Dogmatic Theology

Managing Editors

W. M. ABBOTT
J. J. McGRATH

Business Manager

W. C. McINNES

Assistant Editors

J. F. BARRY
V. M. BURNS
R. J. CHENEY
W. J. CONNOLLY
J. G. CORNELIER
R. V. DUNN
J. T. HAMEL
W. F. MACOMBER
H. J. MURPHY
J. W. O'NEIL
J. A. PAQUET
A. F. REDDY

VOLUME 1

1956-1957

TABLE OF CONTENTS

	PAGE
FOREWORD	3

PERIODICAL ABSTRACTS

Introductory

Introductions to the Bible	7
Text and Versions	14, 87, 167
Canon	87
Inspiration	87, 167
Interpretation	10, 167
Biblical Commission	70
History of Biblical Studies	13

Gospels

General	15, 89, 172
Synoptics	19, 92, 177
St. John	28, 96, 182
Characters of the Gospels	33, 99, 186

Apostolica

Acts	34, 104, 188
St. Paul	35, 106, 190
Catholic Epistles	46, 112, 193
Apocalypse	48, 112, 193

Varia

Biblical Theology	49, 113, 194
Early Church	218
Apocrypha	78, 136, 218
Archaeology	70, 127, 207
Dead Sea Scrolls	72, 129, 211
Intertestamental Studies, Rabbinical Literature	78, 136

NEW TESTAMENT ABSTRACTS

(Staff—cont'd)

F. X. SHEA
R. E. VARNERIN
J. P. WALSH

Editorial Assistants

J. V. BORGO
E. X. CANNING
R. J. COTE
J. A. DONOHUE
D. D. LYNCH
P. J. McKENNA
G. L. McLAUGHLIN
R. F. OLSON
P. J. RYAN
L. M. ST. ONGE
J. T. SHEEHAN

Circulation Manager

J. H. DUGGAN

Business Staff

J. J. DONOHUE
W. J. RAFTERY
W. M. SHEA

Office Manager

J. M. MURPHY

List of Abstractors

Cf. Pages 2, 86, 166

VOLUME 1

1956-1957

TABLE OF CONTENTS
(Continued)

	PAGE
BOOKS AND OPINIONS	
Dead Sea Scrolls	139
Two Volumes of Studies	142
Textual Criticism	147
NT Theology: Love and Conscience	151
The Synoptic Problem	152
Atlas, Lexicon, History	154
Sensus Plenior	156
Synoptics	221
Four Books on Paul	223
Johannine Writings	226
New Testament Theology	229
The Bultmann Debate	231
Addenda	235

BIOGRAPHICAL NOTES

Blinzler (p. 237), Bonsirven (p. 158), Bultmann (p. 158), Cerfaux (p. 237), Cullmann (p. 158), Dodd (p. 158), Goodspeed (p. 237), Grant (p. 237), Graystone (p. 238), Jones (p. 238), Metzger (p. 238), Steinmueller (p. 239), Stendahl (p. 239), Vaccari (p. 159), Vincent (p. 159), Wilder (p. 239).

Cumulative Scripture Index—Volume 1 .. 245

Cumulative Author Index—Volume 1 .. 248

Abbreviations, Sigla

6

An abstract is an objective summary of an article or review. The contents of an abstract, therefore, are not necessarily the opinions of the editors of NEW TESTAMENT ABSTRACTS; the views offered on disputed biblical questions remain the opinions of the original authors.

Copyright, 1957, by Weston College

NEW TESTAMENT ABSTRACTS

Editor

J. J. COLLINS
New Testament Professor
Weston College

Business Manager
W. C. McINNES

Associate Editor
B. C. CONNOLLY
Librarian of Weston
College

Managing Editor
W. M. ABBOTT

Assistant Editors

W. J. CONNOLLY	W. F. MACOMBER	F. X. SHEA
R. V. DUNN	J. J. McGRATH	H. J. MURPHY
	R. E. VARNERIN	J. P. WALSH
		J. W. O'NEIL

VOLUME 1	FALL 1956	NUMBER 1
----------	-----------	----------

CONTENTS

	PAGE
List of Abstractors, Staff	2
Foreword	3
Abbreviations, Sigla	6
Introductions to the Bible	7
Hermeneutics	10
History of Biblical Studies	13
Texts and Versions	14
Gospels (General)	15
Synoptic Gospels	19
Gospel of St. John	28
Characters of the Gospels	33
Acts of the Apostles	34
Epistles of St. Paul	35
Catholic Epistles	46
Apocalypse	48
Biblical Theology	49
The Biblical Commission	70
Archaeology	70
Dead Sea Scrolls	72
Intertestamental Studies, Rabbinical Literature, Apocrypha	78
Notices	80
Books Received	81
Index of Proper Names	82

An abstract is an objective summary of an article or review. The contents of an abstract therefore, are not necessarily the opinions of the editors of NEW TESTAMENT ABSTRACTS; the views offered on disputed biblical questions remain the opinions of the original authors. Most of the articles and reviews abstracted in this issue appeared between Feb. 1, 1956 and July 1, 1956.

Copyright, 1956, by Weston College

LIST OF ABSTRACTORS

Unless otherwise indicated, abstractors are members of Weston College, theologate of the Jesuit Province of New England.

W. M. Abbott (W.M.A.)
Lect. Greek Lit. and Philos.
 F. R. Allen (F.R.A.)
 J. T. Bennett (J.T.B.)
 J. A. Benson (J.A.B.)
 J. S. Bowe (J.S.B.)
Prof. Greek and Latin Lit.
 J. F. Brennan (J.B.)
 J. F. Bresnahan (J.F.B.)
 J. E. Brooks (J.E.B.)
 W. J. Burke (W.J.B.)
 V. M. Burns (V.B.)
 J. C. Carricaburu (J.C.C.)
 J. A. Carty (J.C.)
 J. B. Coll (J.B.C.)
 J. J. Collins (J.J.C.)
*Prof. New Testament and
 Biblical Greek*
 J. G. Cornellier (J.G.C.)
 R. J. Cote (R.J.C.)
 N. F. Decker (N.F.D.)
 J. A. Devenny (J.A.D.)
Prof. Oriental Lang. and Lit.
 W. F. Devine (W.F.D.)
 J. J. Donohue (J.J.D.)
 B. S. Duffy (B.D.)
 R. V. Dunn (R.V.D.)
Lect. Hebrew Lang. and Lit.
 W. T. Egan (W.T.E.)
 W. J. Feeney (W.J.F.)
 D. J. Foley (D.J.F.)
 A. Fortin, S.J. (A.F.)
L'Immaculée-Conception, Montréal
 T. Garrett (T.G.)
 G. German (G.G.)
 E. Hernandez (E.H.)
 W. D. Ibach (W.D.I.)
 J. Jarski (J.J.)

T. A. Johnson (T.A.J.)
 W. F. Macomber (W.F.M.)
 G. W. MacRae, S.J. (G.W.McR.)
Johns Hopkins Univ., Baltimore
 J. J. McGrath (J.J.M.)
 J. B. McHugh (J.B.M.)
 L. Medrano (L.M.)
 R. C. Mellett (R.C.M.)
 F. L. Moriarty (F.L.M.)
Dean of Theology
Prof. Old Testament and Hebrew
 H. J. Murphy (H.J.M.)
 R. T. Murphy (R.T.M.)
 J. E. O'Connor (J.E.O'C.)
 J. W. O'Neil (J.O'N.)
 J. J. O'Rourke (J.O'R.)
Prof. New Testament
St. Charles Seminary
Overbrook, Philadelphia
 L. J. O'Toole (L.J.O'T.)
 H. R. Powers (H.R.P.)
 W. J. Read (W.J.R.)
Prof. Dogmatic Theology
 A. Reddy (A.R.)
 F. J. Ryan (F.R.)
 L. J. Skelly (L.J.S.)
 D. M. Stanley, S.J. (D.M.S.)
Prof. New Testament
Jesuit Theologate, Toronto
 R. D. Tetreau (R.D.T.)
 R. L. Twomey (R.L.T.)
Lect. Hebrew Lang.
 R. E. Varnerin (R.E.V.)
 J. P. Walsh (J.P.W.)
 R. J. Weigler (R.J.W.)
 F. X. Weiser, S.J. (F.X.W.)
Prof. Theology & German Lang.
Emmanuel College, Boston
 M. D. Zewe (M.D.Z.)

Editorial Assistants

J. Sheehan	D. D. Lynch	J. A. Donohoe	P. J. Ryan
G. L. McLaughlin	E. X. Canning	T. Hamel	

Business Staff

Promotion: W. J. Raftery	W. M. Shea	J. J. Donohue
Circulation: J. H. Duggan		
Office Manager: J. M. Murphy		

FOREWORD

With the present number NEW TESTAMENT ABSTRACTS begins formal publication. Two experimental issues, one in January and the other in May of this year, were mailed to a selected audience with the request for comments on our venture. The reactions were most helpful and gratifying, particularly the interest shown by many scholars who wrote discussing our problems, offering suggestions and encouragement. To all who sent letters or cards we wish to express our gratitude; the present issue, we trust, will show that their hints have not been in vain. It is our hope that not only they but also our new readers will favor us with their comments.

Our Purpose

NTA is intended as a modest effort to provide a record of current periodical literature on the New Testament. For its success the project depends upon the cooperation of many competent workers, and efforts are being made to enlist abstractors from institutions of learning at home and abroad. Some have contributed to the present number, and several other scholars have agreed to be responsible for one or more journals and to make abstracts of their own published articles.

The contribution which we hope to make will emerge more clearly from a comparison with other similar publications. Fr. Peter Nober, S.J. of the Pontifical Biblical Institute, Rome, annually provides in *Biblica* a most complete list of titles on the entire Bible. In Germany Dr. Fridolin Stier of Tübingen is editor of the *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete*¹ which gives summaries of articles on the entire Bible. In *The Catholic Biblical Quarterly* Fr. Alphonsus Benson, M.S. Ss. T. edits the "Survey of Periodicals," which contains brief descriptions of the various entries.

The difference between these publications and our own appears from the replies of our correspondents. We are writing not only for professors but also for a wider non-professional public. For that reason the entries are of somewhat greater length to aid those who have not the time or the linguistic knowledge to consult the original. Also a service is provided in the appearance of the abstracts a short time after the publication of the original articles.

Some Questions

One of the first questions which arose was how completely we intended to cover the journals. The decision was made that we would be somewhat selective and that we would be more complete as soon as more collaborators were enlisted.

¹ Patmos-Verlag: Düsseldorf. Prof. H. H. Rowley (*Book List*, 1956) 5 says, "No one who is interested in research on any Biblical subject can afford to neglect this tool."

Some non-technical journals occasionally have contributions from first-rate scholars, and we would abstract that material, leaving unmentioned the other NT contributions of that issue. At the other extreme is the specialized journal which should be completely abstracted. But in that kind of periodical there might be an article which required an expert in the field to do justice to the abstract. Sometimes either because of lack of a competent abstractor or through want of time such an article might not be abstracted, as has happened in the case of a few German periodicals.

Another problem was the length of the abstracts. Popular articles have not been abstracted or they have been given only brief mention, and for others our tendency has been for greater brevity than in the experimental issues of NTA. A large number of our readers expressed delight with Fr. Donnelly's abstract of Fr. Lyonnet's essay on original sin. Others, while praising the work, pointed out that *Theology Digest* regularly provides its readers with just such expositions.² We therefore decided to leave such lengthy treatment to that magazine.

Some have asked for an evaluation of the articles with the abstracts, or at least brief notes to indicate the editors' position. This suggestion is a very valuable one, but would entail more time than is available. The abstracts, therefore, are presented as a summary of another's thought without any indication of approval or disapproval.

Acknowledgements

In conclusion a word of gratitude is in order for the enthusiastic endorsement given our project by the Rev. E. F. Siegman, C.S.S. P., Editor of *The Catholic Biblical Quarterly*, and for notices of NTA given by Monsignor J. M. T. Barton in *The Clergy Review*, Rev. J. A. O'Flynn in *The Irish Theological Quarterly*, and Rev. J. J. Sweeney, S.J. in *Theological Studies*. We are also grateful to our collaborators: Rev. David Stanley, S.J. of the Jesuit Seminary, Toronto, Ontario; Rev. J.-L. D'Aragon, S.J. and the students of *L'Immaculée-Conception*, Montreal; Fr. Isidore Mausolf, O.F.M. Cap. and his students at St. Anthony Friary, Marathon, Wisconsin; Fr. John J. O'Rourke of St. Charles Seminary, Philadelphia, Pennsylvania. Special mention must be made of the tireless work of our chief editorial assistants, Fr. W. J. Connolly, S.J. and Fr. F. X. Shea, S.J. The generous help given by the abstractors, the business

² The following NT articles are digested in *TD* 4 (autumn 1956): O. Cullmann, "Rudolf Bultmann's Concept of Myth and the New Testament," *Concordia Theological Monthly* 27 (1956), 13-24—*TD* pp. 136-139; F. M. Braun, O.P., "L'accueil de la foi selon saint Jean," *La Vie Spirituelle*, 405 (1955), 343-63—*TD* pp. 151-154; R. A. F. MacKenzie, S.J., "The Concept of Biblical Theology," *Proceedings of the Catholic Theological Society of America*, 1955, pp. 48-66—*TD* pp. 131-135; J. de Baciocchi S.M., "Le mystère eucharistique dans les perspectives de la Bible," *Nouvelle Revue Théologique*, 77 (1955), 561-80—*TD* pp. 145-150.

staff, and the officials of Weston College should not go unmentioned. Once more we would wish to express our deepest gratitude to Fr. G. Van Ackeren, S.J. and the staff of *Theology Digest* and to its printer and business manager, Mr. Richard Ong, who, giving generously of their time and experience, have immeasurably lightened our labors. Finally, on such an occasion, the name of Rev. W. E. FitzGerald, S.J., former Provincial of the New England Province of the Society of Jesus, should be recorded; it was under his patronage that NTA made its experimental beginnings. Very Rev. J. E. Coleran, S.J., his successor, encouraged NTA from the outset, as Rector of Weston College, and he has continued his concern for the project.

THE EDITORS

Cover design by Gael Burns
of
Boston College

ABBREVIATIONS

In general an abstract is composed as if the original author of the article had made it, but if the author of an article is referred to in the abstract itself, the first letter of his last name may be used, without a period after it, e.g., “. . . and D's solution of the problem is”

Well-known theological sources, handbooks, and collections are cited by initials only, in italics, without periods, e.g., *PG* and *PL* for Migne's collections, *DB* for Denzinger's *Enchiridion*, *DTC* for *Dictionnaire de théologie catholique*, etc. But the following abbreviations, without periods, are not italicized in NEW TESTAMENT ABSTRACTS:

DV	Douay Version	NT	New Testament
KJV	King James Version	OT	Old Testament
LXX	Septuagint	RSV	Revised Standard Version
MT	Massoretic Text	SS	Sacred Scripture

SIGLA

r indicates abstract of a book review

* indicates a non-Catholic author or publication

INTRODUCTIONS TO THE BIBLE

1. L. Arnaldich, "Boletín de Sagrada Escritura: Los Estudios Bíblicos en España desde 1900 hasta 1955," *Salmanticensis* 2 ('55) 707-762.

The preceding issue of *Salmanticensis* published a list of 630 books and articles by Spanish Scripture scholars treating of the general introduction to biblical studies. This issue contains a list of exegetical and special introductory works to the OT and NT books. The method of classification is the one used before, i.e., an alphabetical listing by authors' names under subtitles which follow the traditional division of the Sacred Books in the Christian Canon. This bibliography is complemented by four other subtitles embracing subjects that belong to OT and NT theology, Mariology, and homiletics. The current list runs from number 631 to 2080. The content or conclusions of some of the works are sketched. Such a catalogue offers a useful instrument for work. We Spaniards so ignore our own biblical productions that we think we seldom contribute anything significant toward a better understanding of the sacred text. Our biblical writings are full of quotations from foreign authors. Even some of our Scripture scholars, looking at foreign productions, may have developed a "biblical inferiority complex," though at the present such a tendency seems to be waning. At the same time, a cultural interchange will reduce the danger of any self-sufficiency. Spanish 20th century biblical writing leaves room for neither overflowing optimism nor crushing pessimism.—J. C. C.

2. S. Bullough, "The Good Book," *LS* 11 ('56) 27-34.

During the 16th and 17th centuries, when both Catholics and Protestants knew the Bible well, many scriptural phrases and quotations slipped into English colloquial usage. Although they have remained there, their origin is not generally known. Moderns have lost familiarity with the Bible for at least three reasons: (1) using isolated texts for apologetical purposes, Protestantism divorced Scripture from its whole context, (2) in the last century the availability of inexpensive reading matter swept the Bible from its place of privilege, and (3) preaching lost its scriptural basis. Recent versions in modern day idiom, the rise of scriptural studies, and the present day increase in scriptural preaching justify hope that the lost familiarity may be regained. But more must be done. B lists three practical suggestions: (1) encourage people to secure texts and make them available on bookstands, like the cheaper editions (CTS 6s. Bible, the Knox edition, Challoner's text, Dr. Rieu's Penguin Gospels), (2) form discussion groups with a view to subsequent activity and (3) have the clergy vivify their sermons with scriptural allusion. For this the clergy must know the Bible well. If they do, they can help the faithful to find again the lost treasure.—W. T. E.

3r. *Neutestamentliche Studien für Rudolf Bultmann, zu seinem siebzigsten Geburtstag am 20. August, 1954*, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft, 21.* (Berlin: Alfred Töpelmann, 1954.) Rev. by M.-E. Boismard, *RB* 63 ('56) 106-110.

Twenty-six NT scholars, some strongly sympathetic to Bultmann's ideas, others committed to divergent trends, have contributed brief essays in his honor. The articles deal with methods of NT study, NT background, the Gospels, Acts, and the Epistles, a list symbolizing the range of Bultmann's labors. Most of the essays are necessarily too short to make an outstanding contribution. The reviewer particularly values J. Jeremias's *Die missionarische Aufgabe in der Mischehe*. On the basis of parallels drawn from the Septuagint and Epictetus, J would revise the translation of 1 Cor 7:6 from "For how dost thou know, O wife, whether thou wilt save thy husband? Or how dost thou know, O husband, whether thou wilt save thy wife?" to "Perhaps, O wife, thou wilt save thy husband; perhaps, O husband, thou wilt save thy wife."—W. F. M.

4r. W. Michaelis,* *Einleitung in das Neue Testament. Die Entstehung, Sammlung und Überlieferung der Schriften des N.T.* Zweite, umgearbeitete Aufl. (Bern: Berchtold Haller Verlag, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 138-139.

The value of this second edition lies for the most part in the bibliography of books and articles that have appeared since 1946 and especially in the penetrating analyses of new theories. The most significant of these deal with the Synoptic question (without a treatment, however, of Vaganay or Cerfaux), the meaning of the "Perean journey" in Luke, the literary composition of the Fourth Gospel and its relation to Gnostic and Qumran literature, and the literary composition of Col and Ap.—W.F.M.

5r. D. G. M. Perella, *Introducción General a la Sagrada Escritura*, versión y adaptación española por el P. Juan Prado, Redentorista. (Madrid: Editorial el Perpetuo Socorro; Torino: Marietti, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 284.

The translator's primary intention is to reproduce faithfully the text of Perella's *General Introduction to Sacred Scripture*. He has, however, added recent Church pronouncements, has brought the bibliography up to date, and has taken note of new opinions, especially those of Catholics. He also discusses the Dead Sea MSS.—W. F. M.

6r. *Svensk Exegetisk Arsbok* [*Swedish Exegetical Yearbook*],* XVIII-XIX ('53-'54). Ed. H. Riesenfeld. (Lund: Gleerup, 1955). Rev. by L.-M. Dewailly, *RB* 63 ('56) 281-282.

This double volume contains an article by M. Black on theological conceptions in the Dead Sea Scrolls. The sectaries of Qumran teach a new covenant of pardon and spiritual renewal. The community is itself the true Israel. Their eschatology envisions an eternal life for both soul and body united. Black derives their doctrine on the two spirits from the apocalyptic literature. He discusses the relationships between Messiah, Teacher of Justice, and Prophet in the Qumran literature. In another article H. Riesenfeld divides Mark's gospel into two parts, placing the break between 8:26 and 27. His division follows

the distinction between *kerussein* and *didaskein*, the first part concentrating on Christ's words to the people, the call to faith, while the second part concentrates on His words to the disciples, the call to imitation. Riesenfeld thinks this represents a projection of the conditions of the primitive Church into the life of Jesus. The reviewer protests that this idealized construction does not respect the evangelist's manner of writing. K. Stendahl discusses the Law as the tutor that leads to Christ (Gal 3:24). The pejorative sense of *paidagogos* is not, according to Stendahl, primary in the intent of Paul, who emphasizes rather the absence of liberty under the Law. The preposition in the phrase *eis Christon* need not be interpreted in a temporal sense; it can indicate that the Law was intended by God as a preparation for Christ.—W. F. M.

7r. *Initiation Biblique. Introduction à l'étude des Saintes-Écritures*. Publiée sous la direction de A. Robert et A. Tricot. Troisième édition refondue. (Paris, Tournai, and Rome, Desclée et Cie, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 280-281.

This edition, an almost completely rewritten version of *Initiation Biblique*, takes full advantage of recent progress in the biblical sciences and ends each chapter with a selected bibliography. Worthy of mention is P. Benoît's chapter on inspiration, which develops and refines the ideas he expressed in his appendix to the fascicle *La Prophétie* for the edition of the *Summa Theologica* edited by *Revue des Jeunes* (Paris, '47). He is especially helpful on the problem of scriptural inerrancy.—W. F. M.

8r. C. Smits. *Oud-Testamentische Citaten in het Nieuwe Testament, II. Handelingen van de Apostelen, Evangelie van Johannes, Apocalyps en Katholieke Brieven* [Old Testament Citations in the New Testament, II. Acts of the Apostles, Gospel of John, Apocalypse and Catholic Epistles]. *Collectanea Franciscana Neerlandica*, VIII, 2. ('s-Hertogenbosch: L. C. G. Malmberg, 1955). Rev. by M. R. Weijers, *RB* 63 ('56) 292.

This is the second fascicle of S's work on NT citations from the OT. Like the first, it is characterized by finely shaded analyses of detail and solidly founded synthetic insights. S's treatment of Acts dwells on the intensely biblical outlook of the primitive Christian community, an outlook revealed in organization, liturgy, the designations of the faithful, and above all in their theology, which was biblical both in terminology and in its effort to penetrate the mysteries of revelation. The study of Jn, so filled with OT reminiscences, is especially careful. S rejects H. Sahlin's theory of a parallelism between Jn and Ex. In the opinion of Weijers this is unjust, since Sahlin's theory, at least in its broad outlines, has been solidly established. Weijers also thinks John's dependence on the Hebrew text is greater than S admits and regards this as evidence that the original gospel was composed in Aramaic. Finally, Weijers is astonished to find no recognition that the relations between God and men are purposely portrayed in 1 Jn as the fulfillment of the prophecies of Jeremiah and Ezekiel.—W. F. M.

HERMENEUTICS

9r. W. Bauer,* *Zur Einführung in das Wörterbuch zum Neuen Testament*. [Coniectanea Neotestamentica, XV]. (Lund: C. W. K. Gleerup; Kopenhagen: Ejnar Munksgaard, 1955). Rev. by M.-E. Boismard, *RB* 63 ('56) 292-293.

Although this volume is an introduction to B's NT dictionary, it will be valuable to anyone studying koine Greek in general, or NT Greek in particular. All unusual features of NT Greek were once attributed to Jewish influence, but many have now been traced to the contemporary Greek of popular usage. B further states, with exemplification, that the same word could have had one meaning for the NT author with a Jewish background, and a slightly different sense for the Greek to whom it was addressed.—W. F. M.

10r. R. E. Brown, S.S., *The Sensus Plenior of Sacred Scripture*. A Dissertation. . . . (Baltimore: St. Mary's University, 1955). Rev. by P. Benoît, *RB* 63 ('56) 285-287.

The recent discussions on the existence and nature of the *sensus plenior* have often been confused and not enlightening. Hence, B's clear and balanced doctoral thesis is a great benefit. B establishes that the traditional classification—literal, typical, consequent, and accommodated—does not do justice to a profounder meaning of Scripture that has always been found in the history of biblical exegesis, the liturgy, and the pronouncements of the magisterium, especially in the field of Mariology. B goes on to propose a definition of the *sensus plenior*, give its various divisions, clarify its relationship to the other senses of Scripture, answer various objections, discuss the different examples that authors have proposed, and offer two objective criteria for detecting the presence of a *sensus plenior* in a given text. Benoît would modify B's analysis in two points. He would define the literal sense, not as the human author's conscious intention, but as the objective content of the text. Hence, the *sensus plenior* would be a literal sense, since it is contained in the letter of the text, though only implicitly; a secondary literal sense, because further revelation is needed to make it explicit. Secondly, the reviewer would limit the *sensus plenior* to those cases in which the deeper meaning is drawn from the text through subsequent revelation, and not through a deeper, synthetic understanding of previous revelation. This latter sense Benoît would classify as an explicative (as opposed to illative), consequent sense. He gives the Mariological interpretation of Jn 19:26 ff., and the reference to Extreme Unction in Jas 5:14 as examples.—W. F. M.

11r. R. E. Brown, *The Sensus Plenior of the Sacred Scripture*. A Dissertation. (Baltimore, Md.: Pontifical Theological Faculty of St. Mary's University, 1955). Rev. by F. Neirynck, *ETL* 32 ('56) 74-76.

After discussing the traditional literal and typical senses, Brown reviews the history of exegesis and concludes that its function has never been to propose the literal sense alone. The exegesis of the Fathers, of the liturgy, of the theologians, and of the magisterium overlaps both customary classifications, and

so there must be another sense, a *sensus plenior*. Daniélou has objected that the *sensus plenior* would reduce the typical to a literal sense. Although B hesitates to judge Daniélou's ideas, he rejects the flat denials Coppens and Fernandez have registered against them. On the constructive side he offers a least common denominator of the definitions of *sensus plenior*: "that additional, deeper meaning, intended by God but not clearly intended by the human author, which is seen to exist in the words of a biblical text (or group of texts) when they are studied in the light of further revelation or development in the understanding of revelation." His development follows the tripartite scheme of Coppens: the general *sensus plenior*, the typical, and the prophetic senses. The reviewer finds the work a clear, honest synthesis of the discussions that have raged in recent literature, and B an intrepid defender of the *sensus plenior*. B generally adopts Coppens' position, modifying what he feels are inconsistencies in it. His comments on the consequent sense and his partially new concept of the fuller typical sense are contributions.—M. D. Z.

12r. *Theologisches Wörterbuch zum Neuen Testament*.* Begr. von G. Kittel, hsg. von G. Friedrich. Band VI (Stuttgart: Kohlhammer, Lief. 1 [Aug. 1954], 2 [Jan. 1955], 3 [July 1955], 4 [Nov. 1955]). Rev. by P. Benoît, *RB* 63 ('56), 296-299.

This latest set of fascicles for Kittel's NT theological dictionary covers the area from *peitho* to *plasso*. The most important contribution is Bultmann's article on faith in the NT. The OT notion of faith, with its components—obedience, confidence, hope, and fidelity—had become impoverished in later Jewish thought. In the NT it was re-enriched and radically transfigured by the fact of Christ. Henceforward, to believe is to accept the kerygma of God's salvific act accomplished in the death and resurrection of Jesus. The believer acknowledges Christ's glorious existence as Lord and thus enters on a personal communion with Him that involves his whole life. The "decision" of faith, a pure gift of God, corresponds to the eschatological act of salvation. It separates the believer from the world and introduces him into a new life that demands a radical self-denial, especially the utter abandonment of vain self-confidence. Against the Jews St. Paul emphasizes the gratuitousness of faith and denies that it is a "work" of man. Against the Gnostics, he stresses the provisional character of faith, which is not a definitive salvation but is capable of both increase and failure. St. John teaches that faith is a renunciation of false conceptions of divine life, to receive the reality revealed in the man Jesus, with no other guarantee than the revealed word of the gospel. The reviewer notes that Bultmann exaggerates the difference between the motivation of faith in the OT and in the NT. For Bultmann, OT faith was based on God's wonderful deeds for His people, whereas NT faith rests solely on the preached word. He implicitly rejects the historical reality of the resurrection and ignores the fact that the apostolic kerygma always presented the resurrection as a proven reality.—W. F. M.

13. J. Levie, "L'Écriture Sainte, parole de Dieu, parole d'homme," *NRT* 88 ('56) 561-592.

The present article examines the human modalities of the inspired word and their harmony with inerrancy; a future article will observe how the intention of the divine author transcends that of the human writer. SS contains various kinds of human affirmation, e.g., rabbinical argumentation, Oriental hyperbole, etc., which must be judged in their historical context. Like all human language, SS affirms only the judgment passed, not the concepts employed in arriving at the judgment; hence it may teach creation in non-scientific terms. SS admits varying editorial procedures, e.g., the Synoptics telescope into one discourse remarks made at different times. Inerrancy in SS does not mean that scriptural sources and citations must measure up to norms of rigorous modern criticism, nor that they must be considered absolutely accurate simply because of their use by an inspired author. Implicit citations for which an author assumes no responsibility, e.g. genealogies, etymologies, different versions of the same incident, etc., raise a problem, for we must determine not only that a document has been cited, but also that the author has not made it his own. Very prudently, the Church's directives allow for wide scope of opinion here. The various literary genres of SS must be interpreted in contemporary context and not according to modern aprioristic norms. Some apparently historical books, e.g. Job and (perhaps) Tb and Jon, actually may be didactic writings, discussions of philosophical and religious themes. "Edifying" historical works, e.g. Chronicles, with a definite religious purpose deliberately omit "scandalous" items. In edifying Midraschim or in a Haggadah (perhaps Jdt, Est), God may have used popular traditions for religious purposes. In recognizing literary genres in history, Lagrange was a pioneer. Without prejudice to inspiration, SS contains pseudographs, but their intention is not to deceive. The fundamental principle for solving thorny questions of sexual immorality, lack of sincerity, etc., is to recognize that the OT records a progressive revelation. Its two essentials, the call of God and man's acceptance, remain in the midst of deficient human applications and interpretations. Only gradually was Israel oriented toward Christ, the center of God's salvific plan.—R. J. C.

- 14r. B. M. Metzger, *Lexical Aids for Students of New Testament Greek*. [Enlarged Edition]. (Princeton, N. J.: B. M. Metzger, 1955). Rev. by C. Lavergne, *RB* 63 ('56) 293-294.

This book proposes to equip the student with a habitual vocabulary in NT Greek. It lists the thousand words that occur at least 10 times in accord with the frequency of their occurrence, and, where possible, supplies their English derivatives. Supplementary root and word lists add to its value.—W. F. M.

- 15r. S. del Páramo, *El problema del sentido literal pleno en la Sagrada Escritura* (Lección inaugural del curso académico 1954-1955. Comillas [Santander]: Universidad Pontificia, 1954). Rev. by P. Benoît, *RB* 63 ('56) 285.

Since the NT is the flowering of the OT, it is not surprising that many OT passages take on a fuller meaning in the light of NT revelation. Criteria of the presence of such a fuller sense are the use of the OT text in the NT, the agreement of Catholic tradition, and the authority of the infallible magisterium. P examines some NT passages that seem to require the presence of a *sensus plenior*: 2 Cor 3:14-16; Rom 16:25-27; Eph 3:5-6; 2 Tim 16-17; 1 Pet 10-12. He then replies to objections based on particular concepts of inspiration and instrumental causality. B does not think his examples well chosen, though his position is basically sound.—W. F. M.

16. O. Rousseau, "La Bible et les Pères dans la perspective du Retour Aux Sources," *BiViChrét* 14 ('56) 17-30.

The renewed interest in and study of patristic literature is not confined to Catholic circles but has affected both the Protestant and dissident Oriental churches. R surveys recent literature, stressing the importance of the Greek and Syrian fathers; he outlines the history of patristic studies and examines the cause of their long neglect. He insists that in the light of the modern debate on the "spiritual sense" study of more than the dogmatic works of the fathers is necessary.—R. T. M.

HISTORY OF BIBLICAL STUDIES

17. R. Gogler, "Die christologische und heilstheologische Grundlage der Bibelexegese des Origenes," *TQ* 136 ('56) 1-13.

The main theme of Origen's theology of revelation is his Christological soteriology. In the Incarnation Jesus adapted Himself to our ability to understand Him. By emptying Himself (kenosis) into our human nature, He elevated it. The Incarnation with the Passion as its culminating point is the perfection of adaptation. In assuming a body like to ours, Jesus became visible to us without, however, diminishing the image of the divinity, as we see in His miracles and in the transfiguration. The OT prepared the way for His first coming, as the NT prepares for His second coming. As in Jesus, so in the Scriptures, there is a joining of the divine and the human. The Holy Spirit is the light that enables us to understand the true meaning of Scripture. Origen applies a triple scheme to scriptural exegesis: from the divine-human character of Scripture results the literal and spiritual sense; from the economy of revelation follow the literal, moral, and mystical senses; finally, the third scheme is the Christocentric-spiritual one because of the Christocentric nature of Scripture. Each scriptural sense has its salvific significance that is valid for time and for eternity.—N. F. D.

18. L. Maries, "Pour l'étude du Diatessarôn," *RSR* 44 ('56) 228-233.

This is a critique of the critical edition and new Latin translation of St. Ephrem's commentary on the concordant gospel, both the work of R. P. Leloir, O.S.B. *Saint Ephrem, Commentaire de l'Evangile concordant*, Version

arménienne, t. I, texte, 1953; t. II, traduction latine, 1954: Volumes 137 et 145 du Corpus Scriptorum christianorum orientalium de Louvain. Although the original Syriac has been lost, two Armenian manuscripts, A and B in the present edition, have preserved an adequate translation. Maries believes that most readers will find sufficient the accounts of both A and B given in the Introduction to Tome I, but would have preferred more systematic and complete descriptions of paleographic characteristics, e.g. matter, date, etc. Although held to a minimum, the inconveniences in the text caused by the "regulae louanienses" are still there; no indication of folios or manuscript pages is given in the text. L, justifiably sacrificing elegance for exactness in his Latin translation, has nevertheless produced a limpid, correct rendering of the Armenian.—F. R. A.

TEXTS AND VERSIONS

19. J. N. Birdsall, "The Text of the Gospels in Photius: I," *JTS** 7 ('56) 42-45.

Modern scholarship has disputed both the début and the uniformity of the Byzantine text. The Lakes had suggested a 9th century date with Photius, patriarch of Constantinople, possibly responsible for the text and/or its dominance. B has therefore analyzed citations from Mk and Mt in Photius' available extant work (mainly in *PG*, 100-104). In assessing the evidence B prefers the nomenclature of Ayuso, who distinguished a 'recensional' or 'Caesarean proper' (Lake: 'strong') from a 'primitive' or 'pre-Caesarean' (Lake: 'weak') group of MSS. From a study of the significant variants in 43 vv. cited from Mk and 348 from Mt, B concludes that the Photian text is closer to the 'pre-Caesarean' (especially fam 1424) than the Byzantine text, but does contain 'Western' variants. The latter fact again raises the question of the relations between the 'pre-Caesarean' and the Western text, a mingling discerned but not correctly estimated by von Soden.—J. S. B.

20. A. Jones, "Water and the Spirit," *LS* 11 ('56) 9-18.

In the biblical tradition water has played many roles both as villain and as benefactor. It deluged a sinful world; it delivered God's people at the Red Sea. It quite naturally became symbolic of the Word of God, either to preserve its followers or to destroy its foes. The Hebrews feared mostly the drought, the absence of God's Word. Today we have also to fear the flood, the overabundance of the Word. The multiplication of biblical texts without discrimination can be as detrimental as a scarcity of the Word. But J feels that the French Jerusalem Bible with commentary, edited by the École Biblique, irrigates well the roots of religious thought. This new French translation, undertaken in 1946 by both exegetes and litterateurs, has been published in a one-volume edition after two years of painstaking revision. Strongly bound and moderately priced, the book runs 1700 pages with very accurate maps. J lauds textual work, translation, orderly presentation and notes which are readily intelligible to the

general reader. Finally, he parallels passages from the Douay and Confraternity editions.—W. T. E.

21. G. Shick, "The RSV and the Small Catechism," *CTM** 27 ('56) 161-183.

The article treats of the scriptural citations given in the Lutheran Small Catechism in the order in which they appear there. In Mt 28:19-20 RSV (Revised Standard Version*) replaces "teach" of KJV (King James Version*) with "make disciples of"; hence it is more literal. The relegation of Mk 16:9-20 to a footnote should not have occurred. Translating Ti 3:5 as "renewal in the spirit" is an unnecessary departure from the Greek genitive. The relegation of Lk 22:19b-20 to a footnote is a premature judgment on their genuinity. "Married only once" in 1 Tm 3:2 is an unfortunate interpretation of the literal "husband of one wife." RSV's Rom 13:9 is more intelligible to the modern reader than KJV's. In Jn 3:36 KJV's "believeth not" is better than RSV's "does not believe." Phil 2:5-8 is better in general than in KJV. RSV's omission of Mt 18:11 is textually justifiable. Gal 2:20 is better in RSV. KJV's "carnal" in Rom 8:7 is better than RSV's "that is set on the flesh." Phil 1:6 "at the day" in RSV is inferior to KJV's "until the day." RSV's "powers of death" in Mt 16:18 is a paraphrase. RSV's Eph 5:27 changes the active of KJV and the Greek to passive, spoiling thereby the statement. For modern readers RSV is superior in Phil 4:6 to KJV. "Quarreling" in RSV's 1 Tm 2:8 can be questioned as a proper rendering of *dialogismou*. RSV's Rom 8:15 sqq. is inferior to KJV's.—J. O'R.

GOSPELS (GENERAL)

22. A. W. Argyle, "An Alleged Semitism," *ExpT** 67 ('56) 247.

Prof. Black in *An Aramaic Approach to the Gospels and Acts*, 2nd ed. claimed as a probable Semitism the repetition of a preposition before each noun of a series. A then challenged the statement and showed some instances of its occurrence in literary Greek. To this Dr. Nigel Turner objected that the usage, though not intolerable in literary Greek, is nevertheless unusual or oratorical. In reply A argues: In Plato's dialogues the repetition of the preposition is frequent enough to indicate the usage is a feature of colloquial language, and NT Greek is to a considerable extent colloquial. Furthermore, a testing of the Greek in *Select Papyri*, edited by A. S. Hunt and C. G. Edgar (Loeb series), Vol. 1, finds the repeated preposition occurring almost exactly as often as it does in Jn. Finally, in Rom and 1 Cor the repetition is more frequent than in any of the Gospels, where translation from Aramaic is sometimes possible. Therefore the explanation of the phenomenon more probably resides in the nature of Greek than in that of Aramaic, although the construction undoubtedly is also a feature of Hebrew and Aramaic.—J. J. C.

23. G. B. Caird, "Expository Problem: The Transfiguration," *ExpT** 67 ('56) 291-294.

Multiple interpretations of the transfiguration are possible, but any satisfactory explanation must relate it to the baptism, Caesarea Philippi, Gethsemane, the crucifixion, the resurrection, the ascension, the parousia, the persecution of the disciples, and the share the disciples were to have in the glory of the risen Christ. Furthermore the transfiguration has an importance all its own as a crisis in the life of Jesus. Mark's criticism (derived probably from Peter's self-criticism) of Peter's proposal to build three tabernacles is sound. There was no need of tabernacles; Jesus was Himself the new tabernacle of divine glory and transcended all revelations of the past. When Moses and Elijah vanished, Jesus was the sole bearer of God's authority. Up to this point in His ministry He followed the path of obedience which the prophets had trod; He had even been mistaken for one of them. But He must set out on the road to the cross alone; Moses and Elijah can help Him no longer. So they bid Him a solemn farewell. Finally, Jesus is the pioneer opening up a way along which others follow. His transfiguration shows our earthly standards of greatness are nothing in comparison with the glory radiating from self-sacrificing love. This is the glory we are to set our hearts on. Before us we have the suffering, redeeming love of Christ revealed as the ultimate and true glory of God.—R. E. V.

24. H. Clavier, "L'ironie dans l'enseignement de Jésus," *NovT** 1 ('56) 3-20.

Despite His position in the spiritual lineage of the prophets, Christ's use of irony usually goes all but unnoticed. In Western literature, irony ranges from Socratic ignorance to caustic satire. By contrast, Isaiah's irony, based on an intransigent faith in Yahweh, prompted by religious zeal, and penetrated with an awareness of evil which permits confidence only in the providence of God, is aimed at a scourging of the heart. In the Synoptics, the irony of Jesus, at once less harsh, more varied, and more penetrating, is the tactic of a savior intending to disarm resistance, e.g., the parables of the old wine in new bottles, the talents, the unjust steward, Dives and Lazarus; or to invite a renewed appeal, e.g., the children's bread not given to dogs; or to parry accusations, e.g., the coin of the tribute, the cure of the paralytic, etc. Other instances discussed are the promise of the hundredfold "with persecutions," the healthy who need no physician, and the comment: "They have received (i.e. have given receipt for) their reward." It is to be used in such a study only "very discreetly." Irony is difficult to interpret since its effect is dependent on factors such as tone, gesture, and facial expression, not caught by the written text.—J. A. D.

25. H. M. Draper, "Did Jesus Speak Greek?" *ExpT** 67 ('56) 317.

D refutes Argyle's arguments (*ExpT* 67 ['56] 92) that Jesus spoke Greek. To Argyle's argument that Jesus had to speak Greek to converse with Greek-speaking Gentiles, D replies that Aramaic was then well-known among such

Gentiles. Argyle maintained that Jesus used the LXX, e.g. in Mt 5:39-40. D answers that most probably Matthew in this passage substituted a version familiar to himself, i.e., the LXX. Furthermore, if Jesus did speak Greek, He must have spoken koine and all the gospel writers quote Him in non-koine Greek.—R. E. V.

26r. H. Guy*, *A Critical Introduction to the Gospels* (New York: St. Martin's Press, 1955). Rev. by M. Scharlemann, *CTM** 27 ('56) 141.

It is a handy volume on introductory questions and a useful guide in critical questions: but, unhappily, G follows the line of Moffatt and Bultmann in making suggestions about improving the order of chapters in Jn.—J. O'R.

27r. J. Jeremias*, *Die Gleichnisse Jesu*. 3. durchgesehene Auflage. (Göttingen: Vandenhoeck und Ruprecht, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 139-140.

This third edition is substantially a reproduction of the second, with the addition of an annotated bibliography. The second edition, however, is a considerable improvement on the first. It is divided into three parts: the first discusses the present state of the question and Christ's reason for using parables as that reason appears in Mk 4:10-12; the second tries to determine what additions the primitive Church made to Christ's words; the final section attempts to recover the original message. Of interest is J's modified exegesis of *mepote* (Mk 4:12) which he translates "... hearing they may hear and not understand, *unless* perhaps they be converted. . . ." B thinks this interpretation conflicts with the Greek text and with the context. On the modification of the original parable, J points out that the first preachers of the gospel narratives enlivened the accounts with the addition of graphic details. He holds that two distinct parables were often fused into one, and thus the point of the parable was sometimes modified. J's final section is the one most warmly praised by critics. It has been amplified in the second and third editions by a detailed exegesis of the Greek text.—W. F. M.

28r. R. Knox, *A Commentary on the Gospels* (New York: Sheed & Ward, 1952). Rev. by V. Bartling, *CTM** 27 ('56) 410.

A commentary worthy of the name should seek to understand the literary work as a whole and the parts in relation to that whole. This book does neither. It is chiefly devoted to the Synoptic problem and consists mainly of observations, surmises, and guesses on the literary relationship between the Gospels. Straightforward exposition of sections and verses is rare. The general reader will be befuddled by the book; the specialist will find it interesting, even helpful toward the solution of some problems, but often exasperating. Protestant readers will note with some surprise that a book, which, no doubt unintentionally, gives the impression that the evangelists did a somewhat bungling job, bears an imprimatur.—J. O'R.

29r. A. Letousey and J. Labigne, *Connaissance de Jésus-Christ*. (Paris: Lethielleux, 1954). Rev. by R. Tournay, *RB* 63 ('56) 280.

This small book is intended as an introduction to the Christian life for young people and those without the leisure for more advanced study. It sketches OT and NT history, heavily emphasizing the Passion and resurrection, and presents a collection of the principal statements of Jesus to His disciples on the conduct of their lives. It includes a doctrinal treatment of the mystery of Jesus and His salvific work, together with an introduction to the liturgy. T considers it excellently suited to its purpose.—W. F. M.

30r. W. Pesch, C.S.S.R., *Der Lohngedanke in der Lehre Jesu, verglichen mit der religiösen Lohnlehre des Spätjudentums*. Münchener Theologische Studien, I. Histor. Abt., 7 Bd. (Munich: Karl Zink Verlag, 1955). Rev. by M.-E. Boismard, *RB* 64 ('56) 144-145.

This doctoral thesis first presents an exegetical and critical analysis of the principal texts in which Christ speaks of retribution. The second part sketches the development of Jewish thought on this subject, showing how far Christ departed from contemporary thought to return to the vocabulary, images, and essential ideas of primitive Jewish tradition as the OT embodies it. The Jews, attempting to make divine justice more humanly reasonable, tried to establish a strict equation between human conduct and divine retribution, and so compromised the gratuity of God's generosity and mercy. Jesus, reacting against this rationalism, taught that men are utterly dependent on God for all good, and that it is God who gives human acts their religious value. Beyond this, He set Himself as the norm henceforth of human action: men win or lose salvation because they accept or reject Him. B considers the dissertation generally satisfactory but does not accept some details of the critical and exegetical analyses.—W. F. M.

31. H. G. Wood, "Interpreting This Time," *NTS** 2 ('56) 262-266.

Some sayings and incidents in the Gospels concern political conditions of Jesus' time which ceased to exist when Jerusalem fell. Thus the Herodians figure in the primitive tradition of Mk 3:6 because they were an important factor in the Judea of Tiberius' reign; they do not appear in the parallels of Mt and Lk because the readers of these Gospels no longer know of nor care about them. The Church justifiably generalized the sayings of Jesus; but originally Jesus in Lk 12-13 was warning his audience that the Messianic War would result in national ruin. 'Discerning' or 'recognizing' this present time (*ton kairon*) involved an accurate judgment on the national situation. The advice to seek agreement with one's adversary on the way to court (Lk 12:58) was a warning to the nation to seek at all costs a way to co-existence peacefully with Rome. Mt inserts it into the Sermon on the Mount (5:25-26) as a general maxim. Discouragement of the Messianic War is a constant element in Jesus' teaching. The narratives of the feeding of the multitude in Mk 6 and Jn 6

combine to bring out His refusal to be a warrior-Messiah. Jn's *lestes* (e.g. 10:8) refers to violent revolutionary leaders, as in Josephus. Thus, in Jn 18:40, the people chose to follow leaders like Judas the Galilean and Barabbas, and rejected the good shepherd. In view of the evidence, i.e., Lk 13:1-8, etc., it seems impossible to defend Schweitzer's assertion that the apocalyptic movement in the time of Jesus is not connected with any historical event and his other statement that the period offers no events calculated to give impulse to eschatological enthusiasm.—W. M. A.

SYNOPTIC GOSPELS

32. W. H. Blyth Martin, "The Indispensability of Q," *Theology** 59 ('56) 182-188.

This article attempts to refute Dr. Austin Farrer's "On Dispensing with Q." (Cf. *Studies in the Gospel*, ed. Prof. Nineham, also *Theology*, August 1955). F's alternative view, that Lk had read Mt, is impossible because it fails to explain Lk's omissions from Mt, his use of inferior settings for the discourses, his originality. F rejects Streeter's dismissal of the minor similarities between Mt and Lk, as opposed to Mk; but these similarities bolster equally well the view that Mt had read Lk. F doubts that Lk's wording is the more primitive, but he cannot show a consistent originality in Mt. He leaves unexplained Lk's less appropriate ordering of common material, though he states that Lk has rearranged Mt. Since Lk never gives Matthaean material the order Mt and Mk assign it, Lk, with Mt before him, would have had to ignore Mt's very apt contexts. F replies that the Marcan order is so scrambled in Mt 3-13 that Lk could not follow him. But he does not explain why Lk loses so much of Mt's effect, why Lk's version of the blessing of the disciples is certainly more primitive than Mt's.—J. B. M.

33. Austin Farrer, "Q" (Correspondence), *Theology** 59 ('56) 247-248.

In general Martin restates Farrer's arguments without adding to them, and judges them unfavorably without refuting them. F agrees that the Lucan phenomena can be more easily worked out from Q than from Mt, just as it is easier to work out a game of Patience with Jokers than with cards of fixed values. Similarly F concedes that he cannot show why, in a given passage, Lk should be following Mt rather than Q. To M's charge that, in certain cases, it would be as possible to see Lk as the original and Mt as the adaptation, he replies that excellent grounds exist for denying Mt's knowledge of Lk. If F were to answer M in full, he would concentrate his attack on M's principles of proof. He often uses inconclusive facts. For example, what does the superiority of Mt's style prove? Lk simply falls into the wording of the oral tradition familiar to him.—J. B. M.

34. L. Cerfaux, "La Connaissance des Secrets du Royaume d'après Matt. XIII 11 et par." *NTS* 2 ('56) 238-249.

Although the words of Christ in Mt 13:11 and parallels have seemed to many to stress only a refusal to reveal His doctrine plainly to the Jews, they have a deeper meaning. The saying, part of which is clearly an insertion by the Evangelists between the parable of the sower and its explanation, may be stated in its original form: "To you it is given to know the secrets of the Kingdom of Heaven, but to others it is not given." Its two parts mingle two lines of thought: the apocalyptic, stressing the privilege of the disciples to know the mysteries revealed in parables, and the "prophetic," stressing, by the same parables, the blinding of the Jews in fulfillment of the prophecy of Is 6:9-10. The present forms of the saying are the result of a fusion by oral tradition of two separate dialogues on these two themes. An exact determination of the successive forms of the saying in the Gospels and of their connection with the context will explain this fusion. Its primary form, a combination of the versions of Mt and Lk, belongs in an apocalyptic context. An intermediary stage appears in Mt's version, which singles out the incredulous Jews by the use of the term *ekeinois* ("to them") and goes on to focus attention on them as the prophecy reaches fulfillment. Finally, the version of Mk 4:11 designates the unbelievers more explicitly by the expression *ekeinois de tois exo* ("to those outside"). Parables here are mentioned explicitly only as Christ's means of fulfilling the prophecy, and in the light of these reactions, the prophetic explanation of the use of parables has quite overshadowed Our Lord's original emphasis on the disciples' privilege to know the mysteries of the Kingdom. —G. W. McR.

35. B. Willaert, "La Connexion Littéraire entre la Première Prédiction de la Passion et la Confession de Pierre chez Synoptics," *ETL* 32 ('56) 24-35.

From a study of literary connections in Mt's redaction both Peter's confession and the logion of verses 17-19 from a single, irreducible whole, a section followed by a notable break in continuity. Mt and Mk used the same source. Lk's redaction of the passage is disregarded as unsuited to this type of investigation. Willaert opposes the two-source theory and the contention of Cullmann and others that Mt inserted the logion of verses 18-19 into the more primitive text of Mk. The text is fragmentary in Mk, as Bultmann holds in *Formgeschichte*. Why the difference in the two redactions? Mt was more faithful to the source, which abruptly juxtaposed Peter's confession and the prediction of the Passion, and preserves the apocalyptic tone reminiscent of Dn 8:13. His transition to the Passion prediction, however, is less abrupt than the original. Mk pared away the apocalyptic overtones of Peter's confession ("Thou art the Christ") and eliminated the pericope of verses 18 and 19, making a smoother narrative juncture with the prediction of the Passion. Going a step beyond Vaganay, who had denied that the arrangement of the pericopes under discussion corresponds to the arrangement in any written source, W asserts that

Peter's confession and the "ecclesiastical discourse" (Mt 18:15 *seq.*) both depend upon a common literary source describing the governmental organization of the Church. Then why the present insertion of the Passion prediction? W proposes motives: artistically, the predictions introduce the Passion theme and unite the five great discourses of Mt to the Passion account; historically, they reflect the redactor's recollections that at this point in His life Jesus began to speak of the Passion; theologically, they reinterpreted Jesus as the transcendent Son of God who is the suffering Messiah of Is. W concludes that in a proper study of the Synoptics each pericope must probably be considered in its separate history. Perhaps the present investigation will show the dangers of hasty synthesis too often found in the classic commentators.—M. D. Z.

36. P. Winter, "Matthew xi 27 and Luke x 22 from the First to the Fifth Century," *NovT** 1 ('56) 112-148.

In the wake of fifteen pages of texts from early Christian authors plus critical notes, W considers some textual problems. (1) The *mou* after *patros* is not original. Many important early MSS and several early Fathers omit it. Early Christian writers sometimes inserted it to emphasize Christ's unique relationship with the Father. (2) ". . . And no one knows the Son except the Father," seems to be an early interpolation. The Codex Vercellensis omits it and in most of the Fathers "no one knows the Father except the Son" immediately follows "All things have been committed to me of the Father." Besides, if His hearers could not know the Son, how could He reveal anything to them? (3) The aorist *egno* has more authority among early writers than the present *ginoskei*, championed by Irenaeus for doctrinal rather than textual reasons. Both forms should be translated "knows" in English. (4) Before Clement of Alexandria inverted the order, ". . . the Father . . . the Son" preceded ". . . the Son . . . the Father" in the greater number of patristic texts. This strengthens (2) above. (5) The original had *apokalypse*. The early Fathers did not write *bouletai apokalupsai*, which may have been substituted later to fit the meter. (6) The suggested reading: "All things have been committed to me of the Father/And no one knows the Father but the Son/and those to whom the Son [would] reveal him."—J. T. B.

37. A. Baumstark, "Die Zitate des Mt.—Evangeliums aus dem Zwölfprophetenbuch," *Biblica* 37 ('56) 296-313.

To solve the problem of Mt's apparently inaccurate quotations from OT prophet-texts, B suggests an hypothesis. The text from which the Aramaic Mt borrowed was not the original Hebrew version. Mt's readers would not have tolerated changes in this version, and a theory of erroneous consonant-transcriptions cannot explain more than a few of the discrepancies. It would be still more difficult to explain, in the Greek Mt, departures from the LXX. Rather the quotations were taken from a ". . . non-extant Targum of the

prophets, of essentially the same character as the Old-Palestinian Targum of the Pentateuch . . .", a vulgar version familiar to Mt's readers and possessing characteristics which would justify the problematic quotations.—R. L. T.

38r. B. Jankowski, *Regnum venturum quod adest. De genuino sensu eschatologico, quem nonnulla "logia" Matthaeana de Regno Dei prae se ferunt. Collectanea Theologica*. Societatis Theologorum Polonae cura edita, 25 (Warsaw: 1954) 147-161. Rev. by J. T. Milik, *RB* 63 ('56) 283.

In St. Matthew's gospel, the Kingdom of God embraces at one and the same time the life of the present world in the society founded by Jesus, and that of the world to come (cf. Mt 5:3, 10, 19 ff.; 6:10, 33; 7:21; 19:14, 23 ff.; 25:34). The compenetration of these two levels results from the mysterious identity of Christ and the Kingdom; Christ, in the words of Origen, is *autobasileia*.—W. F. M.

39. B. Leeming and R. A. Dyson, "Except it be for Fornication," *Scripture* 8 ('56) 75-82.

The various interpretations of Mt 5:32 and 19:9 hinge largely on the meaning given the word *porneia*. The classical Catholic and Protestant interpretations take it to mean "adultery"; other interpretations identify it with the *erwat dabar* of Dt 24:1, meaning "something indecent" or "shameful." L and D translate it as "concubinage." This view is consistent with OT and NT usage and avoids the difficulties of other interpretations. Thus, according to the opinion of Bonsirven, Zerwick, and Vaccari, the text can be translated, "Whosoever dismisses his wife—unless she is not really his wife—and marries another, commits adultery."—R. E. V.

40. J. B. Bauer, "Libera nos a malo," *VD* 34 ('56) 12-15.

What is the evil from which we seek deliverance? B proposes two lines of inquiry, one through the Greek, the other through the Aramaic. '*Ruesthai* with *apo* indicates deliverance from some one, but with *ek* from some thing. B cites NT texts which support this position. The LXX is not so consistent, but the majority of texts support the position. Profane authors rarely use the constructions. The context of many NT texts indicates that *ho poneros* must be preferred to *to poneron*. B conjectures that the original Aramaic referred to Beliar. The OT used this name for the devil. In NT times this name clearly designated the devil. B concludes that our redemption and the coming of the kingdom of God are nothing other than our deliverance from the devil and the diminishing of his kingdom.—J. O'N.

41. J. A. T. Robinson, "The 'Parable' of the Sheep and the Goats," *NTS** 2 ('56) 225-237.

The "Parable" of the Sheep and the Goats by its very uniqueness poses the problem of its authenticity, and linguistic tests help to analyze out the work of the evangelist and to peel away different layers in the tradition. The original

pre-Matthaeian core consisted of (1) a parable about a shepherd separating his flock and (2) a set of antithetical sayings on the eschatological consequences of accepting or rejecting Jesus in the outcast and helpless. Matthew's artistry has fused the parable with an allegory of the Last Judgment and has introduced the sayings of Jesus as the grounds upon which the judgment is given. At the same time Matthew has linked the judgment with the parousia of the Son of Man. In this he has changed the characters in the different strands of the story. The key figure of the original parable was the shepherd. In the allegory of the Last Judgment the shepherd was replaced by God, the King, dispensing rewards and punishment. When this allegory was combined with the sayings of Jesus, Christ took the place of God as judge. In the "Son of Man" also there is a transition. In both Q and Mk the Son of Man will acknowledge or deny those who acknowledge or deny Him. He is, therefore, the accuser. In Mt, however, the Son has become the judge. The passage manifests Matthew's superb artistry. It is comparable in majesty to Jn 13:1-20 and in position and power it parallels Jn 17.—J. J. C.

42. G. Vittonato, "La resurrezione dei morti," *Sapienza* 9 ('56) 131-150.

To examine different opinions about the saints' resurrection in Mt 27:52, V consults H. Zeller, "Corpora Sanctorum," *ZKT* 71 (1949) 385-465 and K. Gschwind, "Die Niederfahrt Christi in die Unterwelt," *N.T. Abhandlungen*, Bd. II, H; 3/5 (Münster 1911), pp. 185-199. (1) V rejects the hypothesis of apparent bodies, proposed by Lucas of Bruges (1606) and more recently upheld by Durand and Fillion, who defended it in order to avoid the difficulties of temporary or definitive resurrection. (2) Tertullian, Athanasius, Chrysostom, Ambrose, Augustine and Jerome held the *iterum morituri* opinion, i.e., temporary resurrection. St. Thomas inclined toward this view (*Sum. Theol.*, III, q. 53, a. 3) but previously had admitted a definitive resurrection. Lagrange, Noetscher, Vosté favor temporary resurrection. There are difficulties against it, e.g. if those who rose at the time of Christ's death had glorious bodies, how could they die again? The NT texts (Ap 1:5, Acts 2:27-29, Heb 11:39-40) cited against definitive resurrection do not prove the thesis of temporary resurrection. (3) Definitive resurrection in Mt 27:52 was held by Ignatius of Antioch, Irenaeus, Hippolytus, Eusebius of Caesarea, Hilary of Poitiers, Cyril of Jerusalem, Ephrem, Epiphanius, Cyril of Alexandria, Gregory the Great, Bernard, Bonaventure, Bernardine of Siena, Knabenbauer, Maldonatus, Prat, Sickenberger. It is a far more congruous interpretation. Its intrinsic value stems from Mt's clear intention to prove that Christ has realized all the messianic predictions and hopes of the Jewish people and therefore is the true Messiah.

There were three main elements in the Jewish idea of the messianic kingdom: the reconstruction of Israel, the judgment of God implying glorification of the just (Israel) and punishment of the wicked (Gentiles), the resurrections of men (Is 26:29, Jb 19:25, Ez 37, Dn 12:1-3). The very idea of the

messianic kingdom depended on the coordination of those elements. The rabbis developed the theory that a terrestrial messianic kingdom would precede the general resurrection and the last judgment, the world to come and eternal beatitude; some of the just would rise again and take part in this terrestrial consummation. The reconciliation of messianism with eschatology was the main difficulty for Judaic thought. This reconciliation comes only with Christ. His redemption brought liberation from sin and death. Those who accept it and live in sanctifying grace will attain the eternal life after final resurrection. Christ Himself alludes in Jn 5:25-28 first to a spiritual restoration, secondly to a physical resurrection. Mt purposely stressed the signs of the fulness of time; in the resurrection of the saints it is difficult to conceive of Mt describing a temporary resurrection or simple apparitions, since both are devoid of eschatological significance and therefore could not serve his purpose. The text should therefore be interpreted in the sense of glorious and definitive resurrection. H. Zeller meets the difficulties from Acts 2:27 and Heb 11:39.

Schniewind interprets Mt 27:52 in the sense of definitive resurrection but he does not admit the saints' resurrection at the time of Christ's death. This hypothesis is not examined. V merely hints at a possibility of applying the apocalyptic *genus litterarium*, and in this case Mt 27:52 would have parallel meaning to 1 Pt 3:19 and Eph 4:8.—J. J.

43. I. Buse, "The Markan Account of the Baptism of Jesus and Isaiah LXIII," *JTS** 7 ('56) 74-75.

Mk had Is 63 (as well as Is 62) in mind when he wrote his account of the baptism of Jesus. The unusual verb *schizo* is a fairly literal rendering of the Hebrew *gr'* of Is 63:19, 'Oh, that thou wouldst rend the heavens!' Is 63:11 ff. show other points of contact, e.g., the rare use of 'spirit' and 'descend' together. Furthermore, the early Church regarded Is 63:11 as pointing to the crucifixion and resurrection of Jesus (Heb 12:20). Thus Mk implies the Pauline doctrine of baptism into the death of Christ.—J. S. B.

44. E. Stauffer, "Zum apokalyptischen Festmahl in Mk 6, 34 ff.," *ZNW** 46 ('55) 264-266.

The hypothesis that Mk 6:34 ff. is pictured as an apocalyptic banquet finds confirmation in the Qumran text which describes the order for the banquet of the community members (D. Barthelémy and J. T. Milik, *Qumran Cave I* [Oxford, 1955] 117). Similarities are: the mention of captains of hundreds and fifties (cf. Mk 6:40); the appearance of the Messiah who takes the bread, etc. Clearly marked differences are that at Qumran the priest ranks above the Messiah of Israel, that the banquet is for the leaders, that the meal is a ritual one of bread and wine. In Mk, Jesus, the Messiah, is the sole central personality, all present without distinction of rank share the food, and the people

eat only bread and fish miraculously provided. A decisive difference is that Qumran portrays an apocalyptic banquet which will occur at the end of time, while Mk gives the history of an apocalyptic banquet which took place at the Passover of 31 A.D.—J. J. C.

45. A. Farrer, "An Examination of Mark XIII. 10," *JTS** 7 ('56) 75-79.

Kilpatrick had proposed a change in the punctuation of Mk 13:10, involving an important change in sense; he would put the period after the phrase *kai eis panta ta ethne*, and thus the necessity of the proclamation of the gospel to the gentiles is not explicit from this pericope. Among other reasons, K offers Mt's reading of Mk. F admits that, if we had only the Marcan parallel in Mt 10:18, K's interpretation "might seem slightly the more natural." But Mt's paraphrase in 24:14 clearly favors retention of the Marcan text as it stands. Moreover, rhythmical continuity favors the traditional interpretation. Finally, rational continuity demands that Mk 13:10 be construed as a "sort of interjection into an otherwise continuous passage on persecution and how to meet it." The probability of either interpretation depends ultimately on how one construes Mt's use of Mk.—J. S. B.

46. A. S. Geyser, "The youth of John the Baptist; a deduction from the break in the parallel account of the Lucan infancy story," *NovT** 1 ('56) 70-75.

The third Gospel closes the youth of John the Baptist with a summary statement that the boy grew up strong in spirit and lived in the desert until shown to Israel (Lk 1:80). How did the Baptist, born of priestly parents living east of Jerusalem, come to grow up in the Judean desert, inimical to the representatives of the priesthood? The Dead Sea Scrolls, the Habakkuk Commentary, the so-called Manual of Discipline, The Battle of the Sons of Light, the Psalms of Thanksgiving, the Zadokite Fragments, and what we know from the NT and Josephus, point to an assumption that John was brought up by celibate Essenes who adopted children. Many of John's practices appear in Essene documents. An analysis of the construction, "provenance," and contents of the Lucan infancy narrative, supports this theory. The obvious parallelism in the accounts of the youth of Jesus and John in Luke 1 and 2 indicates that the first three chapters of Luke are a translation and suggests that he did not alter the original materially. Luke obtained the narrative from a group friendly to John favoring his baptism. We can guess then that Luke received a complete parallel account of the youth of Jesus and John, but suppressed the detailed account of John's youth because at the time he wrote, the Baptist's disciples constituted danger to the influence of Jesus's disciples.—F. R.

47. P. Winter, "*Hoti* 'recitativum' in Lc 1, 25, 61; 2, 23," *ZNW** 46 ('55) 261-263.

In Lk 1-2 the so-called *hoti* 'recitativum', the equivalent of quotation marks, may be explained as "surely, truly," a translation of the *ki* in his presumed

Hebrew source. For if Lk had intended merely to mark direct discourse by *hoti*, e.g., 1:61, why did he in 1:63 and 1:67 use instead of *hoti* the word "saying"? Moreover, the Vulgate Latin version in many places gives no translation for the LXX's *hoti* 'recitativum'. On the other hand, in the three instances in Lk 1-2 the Vulgate renders *hoti* by *quia*, implying the word has a causal meaning. Besides the sense of "for," "because," *ki* can also mean, "surely" and seems to do so in Lk 1-2 (*wahrlich, gewiss, fuerwahr*), e.g. Elizabeth said (*hoti*) "truly the Lord has done so to me."—J. J. C.

48. C. C. Martindale, "Simeon's Canticle," *Worship* 30 ('56) 199-201.

This [popular] article is an appeal for confident faith when reciting Simeon's Canticle at Compline. Simeon at his life's end saw God's salvation. If at our day's end we are to see that same salvation we need Simeon's faith. He saw the promised Savior among the other babies in the Temple. With his faith we can at evening recognize His saving action through us. Then, like Simeon, we can retire for the night because our "eyes have seen Thy salvation."—B. D.

49. R. Leaney, "The Lucan Text of the Lord's Prayer (Lk. xi 2-4)," *NovT** 1 ('56) 103-111.

Modern scholars dispute the Lucan origin of "May thy Holy Spirit come upon us and cleanse us" as found in 162, 700, Gregory of Nyssa and elsewhere. L thinks it may have come from Lk. Individual words in Gregory's text are found in Lk 11:13, Acts 10:15; 11:8; 15:8-10, and Gregory supports its authenticity against Mt "May thy kingdom come" (PG 44 1157 C). Lk distinguished the two comings, of the spirit and of the kingdom, and considered the first a preparation for the second. A long series of references to the NT indicates that Lk may have learned the Lord's Prayer from the early liturgy, where it probably was used after baptism and in the Eucharistic prayers. If Lk obtained it from the liturgy, it could derive from Christ Himself.—J. T. B.

50. F. Mussner, "Das 'Gleichnis' vom Gestrengen Mahlherrn. Ein Beitrag zum Redaktionsverfahren und zur Theologie des Lukas (Lk 13:22-30)," *TTZ* 65 ('56) 129-143.

Exegesis of these verses shows that Lk has brought into a unified composition various sayings of Jesus regarding final salvation. The source of the quotations was Q, available to both Mt (Sermon on the Mount) and Lk, the latter working over the material differently from Mt. The occasion of some of these sayings was probably unknown to Lk but by the help of join-words such as "door", "for when once", "then" and "out", and especially the unifying theological idea, all of these logia are brought together in a homogeneous discourse, the equivalent of a parable. The model for this pericope is the parable of the great banquet in Lk 14:16-24.

The "Master of the house" is Jesus and the banquet is already taking place in the Kingdom of Heaven (therefore not purely eschatological). All are

invited but only those who have answered Christ's summons to follow Him enter through the narrow door leading to the banquet hall. Once the *kairos* has run out—presumably when the banquet room is full—the Master will rise and shut the door. This is the final judgment.

The discourse, strongly prophetic in tone, is both a warning to the unbelieving Jews and a promise of salvation to the Gentiles who answer the call of Christ. In this passage the eschatology of OT prophecy is radically denationalized. The banquet hall is not Sion but heaven; at the end of time the people of God will consist of both Jews and Gentiles.—F. L. M.

51. H. B. Kossen, "Quelques remarques sur l'ordre des paraboles dans Luc xv et sur la structure de Matthieu xviii 8-14," *NovT** 1 ('56) 75-80.

Lk 15 contains three parables on repentance, the parables of the lost sheep, the lost coin, and the prodigal son. Why does Mt record only one of these? Why that precise order in Lk? K's answers involve Doeve's theory on the ordering of material in the Synoptics. The early Christians studied the OT and noted in the margin references to Christ. The teaching about Christ followed the references made by various "schools," and are thus connected to the order of OT texts. Parallels to Lk's ordering of the three parables can be found in Jer 31:10-14, 15-17, and 18-20. Parallels to Mt's ordering of material can be found in Jer 31:7-9 and 10-14.—W. G. D.

52. A. Descamps, "La composition littéraire de Luc XVI, 9-13," *NovT* 1 ('56) 49-53.

Lk retouched the difficult parable of the unjust steward with clarifying comment because of his desire to transmit it as Christ intended it, with all possibility of misunderstanding forestalled. Vv. 1-8 (the parable proper) are assigned as the words of Jesus, teaching by reference to worldly shrewdness the eschatological prudence required of Christians. This generic lesson is specified as (1) ultra-mundane, by the whole context of Christ's life and teaching; as (2) referred to the Kingdom on earth, by the allegorical nuances of the calling to account and the steward's urgent settlements. The subsequent verses are Lk's additions. V.9 adds a second conclusion to remove all possible misinterpretation of the steward's handling of stolen goods (Jesus, stressing the lesson of prudence, prescinded from this element); one should make friends (and thus show prudence) by giving away one's own (not stolen) goods. In v. 10, contrasting the ideal with the unjust steward, Lk formulates a lesson in fidelity (from Christ's teachings) which he relates to the parable to establish the proper Christian attitude toward the steward's embezzlement. The lesson of vv. 11 and 12 is further removed from the parable and nowhere found in the words of Christ. The de-eschatologisation begun in v. 10 is complete here: spiritual and temporal goods, and the significant management of them are considered in the same temporal perspective. The note of renouncement of riches in v. 13 (clearly from the Mt tradition) introduced here to secure unequivocal

condemnation of the steward's injustice, definitely terminates Lk's commentary on the parable. D urges the classification of types of literary retouching and an inventory of the interests which prompted them.—V. B.

GOSPEL OF ST. JOHN

53r. C. K. Barrett,* *The Gospel according to St. John*. An Introduction with Commentary and notes on the Greek Text. (London: S.P.C.K., 1955). Rev. by M.-E. Boismard, *RB* 63 ('56) 267-272.

This is the first English commentary on St. John since Bernard's work in 1928. B has little new to offer, but he shows fine balance in his choice of opinions. He is not convinced that the original Gospel was composed in Aramaic; the difficulties of the Greek text can be explained by supposing that the evangelist is using Aramaic sources and is himself thinking in that language. The reviewer suggests, however, that B has not weighed the argument for the Aramaic original sufficiently. Barrett does not admit that sections of the Gospel have been displaced; he suggests that the Gospel is a series of sermons, synthesized without much regard for accurate chronology and topology, since the evangelist's purpose was mainly theological. The reviewer supposes, rather, that the Gospel was first composed but not published, and that other Johannine materials were subsequently inserted. B indicates that much in John's thought that is often traced back to Hellenistic origins is better explained by his OT and Jewish background. Even for the few elements that he would attribute to Hellenism or Gnosticism, B does not adduce arguments that convince the reviewer. B does not discuss the affinities of John's thought with that of the Qumran documents. He makes John depend especially on Mark and somewhat less on Luke, but Boismard disagrees again. B considers it morally impossible that St. John himself wrote the Gospel, but, to explain the tradition of his authorship, he supposes that St. John gathered disciples at Ephesus. Of these, one wrote the Apocalypse, another the three epistles, a third the Gospel, probably after the apostle's death. The thought of the Gospel would be personal to its author from Johannine inspiration. Although the theory attracts the reviewer in some ways, it leaves the nexus between the Gospel and St. John too vague. He finds the arguments against St. John's authorship quite weak, and prefers to hold that the Fourth Gospel represents substantially the preaching of St. John, though it possibly has been edited by a disciple. The exegesis of the text is detailed, usually felicitous, only occasionally questionable. However, B too rarely goes beyond simple exegesis to treat the theology that underlies the text. The individual elements should be situated in a synthesis of John's thought, and the strong links with the major themes of OT theology should be underlined.—W. F. M.

54. F. M. Braun, "La vie d'en haut," *RSPT* 40 ('56) 3-24.

B analyzes the night-time talk of our Lord with Nicodemus as a typical Johannine passage, in which John presents the "entirety" of his message by

means of a single historical incident and the addition of his own doctrinal commentary, or "glosses." B reduces the familiar Johannine technique of "dualism" (here "earthly things"—"heavenly things") to John's more prominent dichotomy of supernatural life and death. The almost equally familiar three-member development (viz., affirmation—lack of understanding—revelation of mystery) B underlines with a generous assortment of parallel texts. The scheme in the present passage: declaration by Jesus of the necessity of rebirth; the uncomprehending response of Nicodemus; the revelation of a baptism in the power of the Spirit, a phenomenon wholly supernatural whose comprehension depends both on the gift of that same Spirit and on its generous reception by the believer.

The ambiguous *anothen* (v.3) and *hupsóthenai* (v.14) B takes in their double senses; *hudatos* (v.5), though certainly not a post-evangelistic interpolation, is very likely a Johannine gloss. He makes valuable observations on the significance of the baptism of Christ, in which He received the fullness of the Spirit, and on His Passion, Resurrection, and Ascension, after which the faithful receive the effusion of the Spirit, through baptism of water. Christian regeneration is strictly supernatural, transcending the vice-virtue dichotomy common to pagan "regenerations." The "new existence" is the object not of experience, but of faith in the testimony" (v.11) of Christ.—R. L. T.

55. C. Charlier, "L'Évangile de l'Amour dans la Mort," *BiViChrét* 14 ('56) 7-16.

John's Gospel has the structure of a drama. Within a simple historical framework it mirrors a psychological and mystical drama of the conflict between the Light and the Darkness in the soul of every man. Its theme is the love of the Father Who solicits the love of man; its center and consummation, the death and resurrection of Jesus. The force of the Spirit provides a movement which unfolds on three levels: historically, the death of Christ ended Judaism and all natural religion, and inaugurated a new and supernatural religion; on the cosmic level death to sin stood revealed as the essential condition of life to God; on the personal level, love, the essence of Christ's sacrifice, became the essence of the Christian's mystical death.—R. T. M.

56. T. Francis Glasson, "John the Baptist in the Fourth Gospel," *ExpT** 67 ('56) 245-246.

In the first chapter of St. John's gospel (1:19-51) four days' events are described. On the first the Baptist gives testimony to himself; on the second testimony to Jesus; on the third two disciples leave him and follow Jesus. On the fourth day John is nowhere to be seen; Jesus occupies the stage and John goes unmentioned. This scheme admirably illustrates the principle of the Precursor, "He must increase, but I must decrease."

A similar situation obtains in the references to the Baptist in the gospel as a whole (1:19-42; 3:23-4:1; 5:33-36; 10:40-41). *The passages become*

shorter each time and finally dwindle to nothing. The final words are fittingly "John indeed did no sign; but all things whatsoever John spoke of this man were true."—J. J. C.

57. W. Grossouw, "Three books on the Fourth Gospel," *NovT* 1 ('56) 35-46.

Since the war two important works have appeared in English on the fourth Gospel: *The Interpretation of the Fourth Gospel*, (Cambridge: 1953) by C. H. Dodd, and *The Gospel according to St. John. An Introduction with Commentary and Notes on the Greek Text*. (London: S.C.P.K., 1955) by C. K. Barrett. To these should be added *Das Evangelium des Johannes. Kritisch-exegetischer Kommentar über das N.T.* by Rudolf Bultmann, which had its first edition in 1941 but which acquired its wide influence outside Germany only after the war. Their contributions on two topics indicate the rich contents of these books.

Origin and background of the author of the Fourth Gospel: Dodd studies the spiritual background of the Gospel's intended readers. These were non-Christians concerned about eternal life to whom Christianity had to be presented in terms related to their previous religious experience. Dodd points out the Gospel's affinity with Philo and the higher religion of Hellenism. Bultmann examines Eastern Christianity and a gnosticizing Judaism, adducing parallels from Mandaism, Manicheism, Odes of Solomon, etc. Barrett studies the impact of the OT, of apocalyptic and Rabbinic Judaism, of popular Platonism, of *gnosis* as found in the Corpus Hermeticum, and particularly of Hellenistic Judaism.

Literary criticism of the Fourth Gospel: Bultmann names two main sources, (*Offenbarungs-quelle*) the Semitic, found in the Prologue and in the discourses of Jesus, and the (*Semeia-Quelle*) found in the miracle stories. He claims an ecclesiastical redactor brought the Gospel into line with the Synoptic tradition and the theology of the Church, but that his work was so imperfect that numerous alterations must be made in the traditional sequence. On the other hand Barrett considers the theory of displacement unproved, while Dodd rejects even commonly accepted displacements. Barrett holds that John drew some material from Mark, most of the Passion story in particular, and perhaps drew from Luke also. He claims that Ch. 21 is an appendix of different authorship.—F. R.

58. R. Russell, "The Beloved Disciple and the Resurrection," *Scripture* 8 ('56) 57-62.

In his narrative of the resurrection, St. John dwells on the transformations effected by Christ's love in those who saw Him. Jesus recalls His Passion in the light of His triumph. He affects those around Him according to their individual needs: Peter's triple denial becomes a triple protestation of love; Mary, the contemplative, becomes His active witness before the apostles; the doubts of Thomas are consumed by belief. The inner significance of the

resurrection for our own lives and for the life of the Church is the giving of the Spirit, the consummation of Christ's work, which will animate the Church and each of its members and inspire their charity and their apostolate. In St. John's account grace and nature, the least things and the highest, mingle in love.—R. E. V.

59. A. Thyès, "Jean 19, 25-27 et la Maternité spirituelle de Marie," *Marianum* 18 ('56) 80-117.

In treating the two interpretations of "Behold thy son" and "Behold thy mother," the author favors the fuller interpretation (*sensus plenior*), Mary's spiritual maternity over all men. The view that these verses express a simple act of filial piety is based on a merely natural outlook, and faces the difficulty that Mary had her own relatives to whom she could turn and John had a mother of his own to care for. On the other hand, T argues that John had perceived this deeper spiritual meaning after many years of mature reflection on the solemnity of the scene and its official atmosphere of universal redemption. T admits that early tradition is silent on the spiritual interpretation. But he points to clear support in later tradition (including Bernardine of Sienna, Denis the Carthusian, Robert Bellarmine, Bossuet, and many more recent authors), and to the corroboration of the liturgy. For his final testimony he draws upon recent Papal writings, viz., Leo XIII's *Octobri Mense*, St. Pius X's *Ad Diem Illum*, Pius XI's *Rerum Ecclesiae* and Pius XII's *Mystici Corporis*, that do not hesitate to proclaim to the whole Church that Christ's words solemnly announced Mary's maternity over all men.—R. C. M.

60. R. L. Twomey, "Substantial Life in John 1:4," *AER* 134 ('56) 324-327.

With reference to the disputed punctuation of vv. 3-4 of John's prologue, some views are presented in support of the "traditional" Vulgate reading, viz. "In him was life" The Word-God as Life Itself is a theme wholly familiar to the Evangelist, and seems to fit more logically into the development of his prologue than would the alternate reading, ". . . without him was made nothing. What has been made in him was (or is) life. . . ." —R. L. T. (Author)

61. H. Van den Bussche, "De Structuur van het vierde Evangelie (I)," *ColBG* 2 ('56) 23-42.

The Evangelists, knowing that their writings had, of themselves, essentially salvific meaning for the faithful, were more interested in the theological meaning of the person of Christ than in any merely historical or biographical insight into His person. Unless forced by facts to attempt textual reconstruction, we should accept without change their interpretations of Christ. Many modern Johannine scholars are unduly inclined to point out how the Fourth Gospel should have been written, fitting facts into modern theories of writing. The Johannine gospel is a highly personal and theologically orientated development of a two-fold theme: (1) Jesus' personal revelation to the Jews; (2) the

rejection of this revelation by the Jews and its acceptance by the Gentiles. Except for the adulterous woman and the epilogue, it can be accepted as it stands. John makes no distinction between the "Christ of faith" and "Jesus of history." Since he has experienced in his long life the meaning of Christ's revelation for the world, and the significance of refusal for the Jews and acceptance for the Gentiles, his purpose is to demonstrate the positive existence of the Son behind the historical Christ. The structural unity of Part I (Chs. 1-12) can be shown by the conceptual structure in 12:44-50 (*inclusio*), just as the meaning of the Prologue can be clarified by a parallel comparison with the ideas of the *inclusio*. The dialectic of this part is between revelation and belief, and sharply delineates the reactions of belief and unbelief. Jesus is the Son of the Father; the Jew must accept Him both as the Son and as the definitive light of revelation. When they reject Him, they are cursed with impenetrable darkness. Jesus, as the *Logos*, reveals by actions rather than by words the salvific nature of the Father. V explains exegetically what *Logos* meant for John, adds a critique of modern attitudes toward John the Baptist and an analysis of the Baptist's testimony concerning the "Lamb of God." (To be continued).—D. J. F.

62. H. Van den Bussche, "*Quod factum est, in ipso vita erat* (Jo. 1,3-4)," *ColBG* 2 ('56) 85-88.

V argues against the punctuation of Jn 1:3-4 found in the missal and for that favored by modern exegetes: *Omnia per ipsum facta sunt, et sine ipso factum est nihil. Quod factum est, in ipso vita erat, et vita erat lux hominum*. To I. de la Potterie's arguments from tradition he adds internal arguments. *Quod factum est*, if read with v. 3, destroys rhythm and parallelism. The *oude hen* of the original text indicates the end of a sentence; otherwise *ouden* would occur. The first comma in v. 4 must come after *est* because *vita esse* and *vitam habere* cannot be equated. V disagrees, however, with de la Potterie's interpretation of v. 4 thus punctuated; it means not 'What was made received life through Him' but 'He is the life of whatever was made'. He explains this interpretation, provides arguments, answers objections.—W. J. F.

63r. H. Van den Bussche, *Jezus' woorden aan het afscheidsmaal. Verklaring van de hoofdstukken 13-17 van het Sint-Jansevangelië* [Jesus' Words at the Last Supper. Exposition of Chapters 13-17 of St. John's Gospel]. (Tielt [Belgium]: Lannoo, 1955). Rev. by M.-R. Weijers, *RB* 63 ('56) 140-141.

Intended for the non-professional reader, this book will be useful to the specialist as well. In the Last Discourse the author distinguishes three sections which, despite their psychological harmony, are logically distinct (Chs. 13 & 14; 15 & 16; and 17). He regards them, not as three distinct discourses, but as three attempts at a meditative synthesis of the Last Supper in the light of the Passion that followed. Some elements may actually have been spoken by Christ either earlier, or later, after the resurrection; but they have all been

united under the impression the Last Supper left in John's mind. Adhering closely to the text in his commentary, the author interprets the washing of the feet as a symbol of the humble service of charity, but the reviewer prefers to distinguish: Jesus Himself intended this symbolism, but John also had in mind a baptismal symbolism, which he indicates by expressions with sacramental overtones. In two of the Trinitarian passages (13:19 and 15:21) V gives only the aspect of the external missions, whereas W thinks the vocabulary was chosen by John to suggest the divinity of the Legate.—W. F. M.

64. B. Vawter, "The Johannine Sacramentary," *TS* 17 ('56) 151-166.

The author chooses John's accounts of "The Anointing at Bethany" 12:1-11 and "The Woman at Cana" 2:1-11 as the starting point for a study of the complete sacramentary of the Church St. John wrote for. In the anointing of Christ's feet the author perceives a *semeion* ("sign") of the Christian sacrament of Extreme Unction. In the second account he sees the presence of Mary (who for John has become a symbol of the Church as mother of the living) as a forecasting of the sacramental nature Christian marriage will take on once the glorification of Jesus is accomplished.—H. R. P.

CHARACTERS OF THE GOSPELS

65. Kurt Aland, "Wann Starb Petrus?" *NTS** 2 ('56) 267-275.

Karl Heussi's recent work, *Die römische Petrus tradition in kritischer Sicht* (Tübingen, 1955), puts H's oft-repeated thesis—Peter did not undergo a martyr's death at Rome—into definitive form. The interpretation given by Heussi to Gal 2:6 is the support of all his extensive reasoning and the basis of his picture of apostolic times, which demands drastic revisions in our accepted perspectives. In Gal 2:6 he makes *pote* equivalent to *aliquando*, and by stressing the past tense of *esan* he concludes that Peter could not have died at Rome nor John at Ephesus. Also, the James named in Gal 2:9 is not the 'cousin of Our Lord' but rather James, the son of Zebedee. This James, then, together with his brother, John, and Peter formed the 'pillars of the Church'. Finally, all three apostles are presumed dead by Heussi at the time Paul wrote this epistle.

But Heussi's reasoning is faulty on four counts: (1) In Gal 2:11-21 Paul gives Peter a tongue-lashing; that Paul should so speak of a *dead* Peter is unbelievable and contrary to common sense. (2) In Gal 1 and 2 Paul mentions the name of James three times in close succession (1:19, 2:9, 2:12). The James in the first and third passage is clearly the 'cousin of Our Lord'. What is more natural than that the second passage signifies this same James? (3) From the wording of Gal 2:7 we are forced to admit that the missionary activity of Peter there mentioned is just as real as Paul's; Peter is alive at the time Paul wrote. (4) Heussi is mistaken in translating *hopoioi* and *pote* separately; both combine to make one expression. Heussi is also wrong in stressing the past

force of *esan*; the sense is present time, as often in NT writing. This single text, Gal 2:6, has, therefore, been made to support an unbearable burden. When and where Peter died must be established by scholarly historical research.—A. R.

66r. G. Buchheit, *Judas Iskarioth, Legende—Geschichte—Deutung*. (Gütersloh: Rufer-Verlag, 1954). Rev. by P. Benoît, *RB* 63 ('56) 141-142.

This is a work of psychological speculation on the betrayal of Judas. Its conclusions are unfortunately not based on a scientific exegesis of the text. B rejects avarice as Judas's motive and doubts that he had plotted his crime over a long period of time. He offers no other motive but emphasizes the necessity of the betrayal in the divine plan of redemption. The treason, according to B, consisted not so much in delivering Jesus to the Jews as in providing them with a juridical charge, namely, that He claimed to be the Son of God.—W. F. M.

67. B. Hull, "Saint Joseph and Saint John the Baptist," *CLR* 41 ('56) 275-284.

The interpretation of Christ's eulogy of John the Baptist in Mt 11:11 has been influenced by a discussion that arose when devotion to St. Joseph gained prominence about the twelfth century. A number of attempts were then made to reconcile devotion and text, e.g., for Maldonatus, John was the greatest figure in the OT and for Suarez St. Joseph was in a separate "hypostatic" order. The early fathers did not face the question but they were surely aware of Christ's qualification in that same verse: "yet he that is lesser in the kingdom of heaven is greater than he."—T. A. J.

68r. B. Prete, *L'Immacolata e la Bibbia*. Quaderni "Sacra Doctrina." (Bologna: Studio Domenicano, 1954). Rev. by R. de Vaux, *RB* 63 ('56) 303.

In briefly examining the biblical texts cited as foundations of the dogma of the Immaculate Conception by the bull *Ineffabilis Deus* and the encyclical *Fulgens Corona*, P dwells upon Gn 3:15 and deals briefly with Lk 1:28 and 42. He notes that *Fulgens Corona* sets forth the probative value of these texts more clearly than does *Ineffabilis Deus*.—J. F. B.

ACTS OF THE APOSTLES

69r. F. Bruce,* *Commentary on the Book of Acts* (Grand Rapids: Eerdmans, 1954). H. Ridderbos,* *The Epistle of Paul to the Churches of Galatia* (Grand Rapids: Eerdmans, 1954). A. Ross,* *The Epistles of James and John* (Grand Rapids: Eerdmans, 1954). Rev. by V. Bartling *CTM** 27 ('56) 405-407.

These are contributions to the *New International Commentary on the NT*. All the authors belong to Reformed confessions. All the volumes are of considerable merit. The interests of advanced students are met in special notes which are often valuable. B on Acts has no equal in English for valuable information. In him we have an English scholar of first rank who has shaken off the incubus

of the Tübingen School. Rudderbos's work is rather heavy but richly rewarding; he subscribes to the South Galatian theory; he identifies the visit of Gal 2:1-10 with that of Acts 15 while B identifies it with Acts 11:30. Ross gives satisfactory exegesis plus pastoral appeal. While the book will not replace the great standard commentaries, it is worth having.—J. O'R.

70. A. Hamman, "La nouvelle Pentecôte (Actes 4:24-30)," *BiViChrét* 14 ('56) 82-90.

This prayer of the primitive Christian community is one of those small literary units drawn from different sources that stud the first fifteen chapters of Acts. It expressed the apostolic community's awareness of its unity as the people of God, the one Israel, that conserves the heritage of the old Israel and at the same time draws a radical newness from Christ who has fulfilled the messianic promises. The work of Jesus, carried on by the Church, proclaims in its confessions of faith and in its martyrs that He is the Lord, the Servant of Yahweh. Only in its Palestinian and Jewish background can we appreciate the force of the title, Servant of Yahweh. The blood of Jesus has sealed the definitive alliance between the Church and God. The apostolic community proclaims, and the blood of the first martyrs attests, that the economy of salvation has entered the fabric of world history.—R. T. M.

71r. J. Renié, *Les Actes des Apôtres, Les Épîtres catholiques, l'Apocalypse*. Manuel d'Écriture Sainte, Tome V, 4^e éd. revue et corrigée. (Paris et Lyon: Emmanuel Vitte, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 139.

Except for additions to the bibliography (not intended to be exhaustive) and minor changes of viewpoint, the present edition is the same as the third. R is generally conservative; e.g., he is reluctant to recognize that most Catholic exegetes tend to doubt the authenticity of 2 Peter.—W. F. M.

EPISTLES OF ST. PAUL

72. R. Baracaldo, "La Gloria de Dios según San Pablo," *VyL* No. 57 ('56) 7-24.

The glory of God is revealed not only as the splendor of Christ but also as a gift of God to believers; that is the most characteristic aspect of glory in the NT. As an eschatological gift it fills all heaven's life and all divine gifts, transcending all other gifts granted to men. The glory of the OT had its basis in the manifestation of the ministry of the Law; the light that shone from Moses' face was a symbol of God's authority. NT glory has its basis in the spirit, and in the justice which grants grace to the sinner, justifying and glorifying him. OT glory is external, physical, temporary; NT glory is internal, spiritual and eternal (2 Cor. 3:7-11). The transformation of nature by glory consists in the reception of the image of Christ and the progressive supernatural transformation of ourselves in Christ. The basis of this glory is faith in Christ;

the transformation is effected by the Holy Spirit through vital connection with Christ (2 Cor 13:18).—L. M. and E. H.

73r. C. Dodd,* *New Testament Studies* (New York: Charles Scribner's Sons, 1954). Rev. by V. Bartling, *CTM** 27 ('56) 309-10.

The eight essays will instruct even when the conclusions presented are not shared by others. The two essays on "The Mind of Paul" will raise many questions, especially regarding his view of 2 Cor 1:8 as indicating almost a second conversion. D's arguments for a Roman origin of the Prison Letters should be weighed carefully by those who have been carried away by the Ephesus theory. The last two essays on the immortality of man may appeal more to the philosopher than to one whose hope is anchored solely in the primitive proclamation of the crucified, risen, exalted, returning Lord.—J. O'R.

74. J. Finegan, "The Original Form of the Pauline Collection," *HTR** 49 ('56) 85-103.

The Interpreter's Bible gave currency to the theory that Paul's collected letters were originally published in the form of two papyrus rolls, the first containing Eph and 1-2 Cor, the second Rom, 1-2 Thes, Gal, Col, Phlm, and Phil. Their use by Clement of Rome and Ignatius leaves it almost certain that Paul's letters had been collected before 95 A.D. Did they appear in two papyrus rolls or in codices? The codex, which was a leaf book of papyrus, was in use when Paul's letters would have been collected. About 85 A.D. Martial referred to codex editions of Vergil and Cicero, and Christians seem to have used this form at an early date. From the second century we now have eight Christian biblical papyri, all in codex form. Up through the fourth century we have 111 biblical manuscripts from Egypt, of which 99 are codices. A list of the oldest and most important copies of NT books includes, in codex form, *P52*, a fragment of Jn from the first part of the second century, and *P46*, a codex of Paul's letters dating probably not later than 200 A.D. Since these are hardly the first of their kind, the codex must have been used in the first century. Therefore, since this form would be preferable for books frequently consulted, it seems probable that Paul's collected letters were published originally in a codex rather than on rolls.

The remainder of the article takes up the epistles' order of appearance. The author presents the order of Marcion's canon, Tertullian's listing, that of the Muratorian fragment, the Chester Beatty Papyrus, the Codex Vaticanus, and the Codex Sinaiticus, and attempts to explain the apparent differences. He concludes that the sequence of epistles in a collection was probably determined by their length, and that variations in the length of some letters account for the variant sequences. None of the evidence supports the hypothesis that the collection once existed in two volumes and that Eph stood at its head.—J. A. B.

75. M. Franzmann, "The Inclusiveness and the Exclusiveness of the Gospel as Seen in the Apostolate of Paul," *CTM** 27 ('56) 337-351.

Galatians sounds with radical insistence two notes basic to the existence of the Church of all times: the all-inclusiveness of the gospel—God's grace is as wide as man's need—and the gospel's brusque exclusiveness over all earthly claims, conditions, and magnitudes. We shall show that Paul's apostolate proclaims this, confining our investigation to Gal 1 and 2 and those other passages where Paul is personally, that is apostolically, involved. His apostolate is of divine origin; this intervention of divine grace in Paul's life gives him that large and whole-souled detachment so characteristic of him. God counts fully, and any limitation or restriction imposed upon His grace by human standards is a perversion of that grace. The gulf separating the Law with its exclusions and divisions from the universal gospel is as definite as death, the death of Christ of which Paul partook in baptism. This gospel cannot be dealt with as one chooses, even by Paul. The only possible goal of the life of the Apostle is God's glory in Christ. The exclusiveness of the gospel is based on and grows out of its inclusiveness. To understand this exclusiveness we must recall who Paul's opponents in Galatia were. Pharisaism was the most dangerous enemy of the Church because with its contradiction of the rule of Jesus it combined a potent piety. The Pharisees attempted to shift the gospel's center of gravity away from the cross. Paul emphasizes the *skandalon* of the cross and its effect on those who submit to it. This marks the exclusiveness of the gospel. A church can avoid the *skandalon* and hence persecution, but it then loses the beatitude of our Lord and comes under the anathema of Paul. Intolerance appears in his exercise of his apostolate. In the circumcision of Titus the truth of the gospel was at stake. It would not be true if it were not a gospel for Greek and Jew on equal terms. Those who denied it were false brethren. Peter's action at Antioch was hypocrisy.—J. O'R.

76. A. Hamman, "Le drame de l'Apôtre," *VieSp* 45 ('56) 45-57.

Using St. Paul's explanation and defense of his vocation as an apostle in Gal and 1-2 Cor we can perceive the accord between prayer and the apostolate in his life. The conversion before Damascus is a call to be both a Christian and an apostle. When he must answer faction-minded detractors, Paul cites in his defence the success of his apostolate and the extraordinary graces granted to him, but does so in a manner that emphasizes the power of grace and not his own merits. Thus, far from being subject to dichotomy, the service of God and the service of men are one in him, for "service" in Paul (*latreuein*) e.g., Rom 1:9-10, means both a life of prayer and a life of apostolic activity. The same connotation appears in his use of the words "ministry" (*leitourgia*), e.g., Rom 15:16, and "service" (*diakonein*), e.g., 1 Cor 16:15, Rom 12:7, 1 Cor 12:4-5, for Paul sees his apostolate as an offering of praise to God. The service of God and the service of men are in the Apostle a continuation of the mission of Christ.—J. F. B.

77. O. Kuss, "Zur Geschichtstheologie der paulinischen Hauptbriefe," *TG* 46 ('56) 241-260.

Paul's concept of history can be clarified by contrasting it with the concepts of others. The profane historian sees a line of events traceable ever further back toward the unknown, clearest at present, disappearing beyond predictability into the future. History studies the course of these events, but their underlying meaning is hidden to those not aided by faith. The OT, the Jewish apocalyptic and rabbinical writings, all see history as the working out by God of His plan of salvation. This salvation history is clearly divided into the present age, which since Abraham has been waiting for the day of Yahweh, and the age to come, when the politico-religious triumph of Israel will be made final. For Paul there is no pure future, no clear separation of the present age from the age to come. History is salvation history and Christ is its center. Adam was the beginning of misfortune as Christ was the beginning of salvation. Abraham is the father of all believers through his faith in the promises which point to Christ. The law, though of divine origin, finds its true meaning only in its contrast with the salvation brought by Christ. With the death and resurrection of Christ history reached its epoch of fulfillment, the age to come; we live now in that age to come, yet we still live also in the present (evil) age, which began with Adam and lingers on. This commingling of ages gives the present a character of 'in-betweenness', just as the conviction that the parousia is close at hand gives it urgency. Soon Israel, who by her rejection gave Christ to the Gentiles, will be led through envy back to Christ and the parousia will end the present age, leaving all in the age to come. The Pauline concept of history is documented by references to numerous texts from Paul's major letters. Footnote 1 treats at length literature especially pertinent to the theme of the article. —W. J. F.

78. S. Lyonnet, "De arte litteras exarandi apud antiquos," *VD* 34 ('56) 3-11.

There has been a mixed reaction to O. Roller's *Das Formular der paulinischen Briefe. Ein Beitrag zur Lehre vom antiken Briefe*. Ricciotti and Eschlimann are in general favorable to it; Michaelis and Percy oppose it. R's thesis is that the dictation of letters was so difficult among the ancients that the sender generally provided the ideas and arguments for an amanuensis to incorporate into a letter. His arguments are open to serious criticism. (1) Basing his conclusion upon a letter of Cicero, and one written by Cornelius Fronto to Marcus Aurelius, R maintains that seventy-two words an hour was the maximum rate of dictation in Paul's time. This conclusion is based on erroneous interpretation of the texts. (2) R holds that Paul's longer works necessitated an amanuensis, and he appeals to Cicero's letters to prove this necessity. His interpretation of these texts is incorrect. Texts from Plautus, Cicero, Plutarch, Pliny Jr., Horace, Martial, and Quintilian, all found in R, indicate the use of dictation rather than employment of an amanuensis. (3) R proposes that Paul's explicit statement in five epistles that the salutation was in his own hand proves

that he wrote the epistles himself. Two epistles lacking this comment, Rom and 2 Tm, were at least partially written by someone else, and the difference in handwriting would have made the phrase unnecessary if an amanuensis had written the body of the letter. Therefore, he concludes, the writer of the salutation is the writer of the letter. To this L replies that Paul's letters were directed primarily to listeners who would never see the handwriting, and that the salutation is an authoritative identification of the letters to these listeners. Texts from Cicero, Seneca, and Plutarch show that stenography was widely used. Therefore, Paul could easily have dictated his letters, reserving to his own hand the salutation and the expression of key ideas. Paul's unique style, clearly present throughout his letters, is conclusive proof that an amanuensis could have been used only rarely.—J. O'N.

79. D. Mollat, S.J., "Symbolismes baptismaux chez saint Paul," *LumVi* 26 ('56) 205-228.

St. Paul employed four symbols to teach the significance of Baptism: the act of washing, circumcision, a seal, and a light. M comments on some fifteen excerpts from the Epistles wherein these symbols are discussed.—J. E. O'C.

80. C. Davis, "Christ, the Second Adam," *CLR* 41 ('56) 82-88.

We understand original sin better and take a more optimistic view of the Fall if we examine the context, in Rom, of the first revelation of original sin's transmission. Paul explains that men are redeemed by their solidarity with Christ. He contrasts this with the fact that through their solidarity with Adam they fell.—T. A. J.

81. E. Dinkler, "The Historical and the Eschatological Israel in Romans, Chapters 9-11: A Contribution to the Problem of Predestination and Individual Responsibility," *JR** 36 ('56) 109-127.

D claims these chapters must be understood in a wider context than the first few verses of ch. 12. The heart of Paul's message in Romans is the revelation that God has offered to believers in Christ the *justitia Dei* (genetivus auctoris). This is a present gift and a hope for the future. This central theme, expounded in the first eight chapters, involves two interrelated problems, Israel's status and her individual election. In solving the first, Paul distinguishes between the historical-empirical Israel and the eschatological Israel, composed of those incorporated in the Body of Christ.

Although, in ch. 9, the promises are referred to the spiritual-eschatological Israel, in ch. 11 historical Israel's prerogative of past election calls for her ultimate salvation. This tension, rooted in Paul's concept of God, is explained by his reluctance to surrender either his reinterpretation of the concept "Israel" or his conviction of historical Israel's privileged position. Treated in close connection with the election of a people as a whole is the second problem—individual election and man's responsibility, epitomized as "predestination and

freedom." Paul's solution is in the revelation that man, as a believer, has no claim on God. Not even his election entitles man to such a claim. To be elected, in fact, means to be taken away radically from the sphere of claim-making. God's election comes to us in and through Christ Jesus.

But predestination implies individual responsibility as the Pauline ethical imperatives make clear. This polarity of being sealed and yet absolutely free marks the eschatological present. The two questions—Israel as historical and eschatological, and divine predestination plus man's responsibility—are entwined in ch. 11. If all Israel is to be saved at the end of time, all these believers will be and are predestined.

In 9-11 Paul is primarily interested in our vertical relation to God, working in us through Christ and freely incorporating us into the Body of Christ. Secondly, Paul dwells on man's horizontal relation as a member of a given society, of an empirical-historical past and present. Man's life on earth is conditioned by this second polarity (cf. above), which cannot be resolved by dismissing either constituent element. Paul seems to use a pattern already formed, appearing, for instance, in the predestination thinking of Qumran but now transformed by its relation to the historical Jesus and to the eschatological time, to the *kairos* which Jesus, as the risen Lord, has inaugurated.—F. L. M.

82. N. Hyldahl, "A Reminiscence of the Old Testament at Romans 1:23," *NTS** 2 ('56) 285-288.

Rom 1:23 ("And they have changed the glory of the incorruptible God for an image made like to corruptible man and to birds, and four-footed beasts and creeping things") is generally considered an echo of Ps 105:20, Jer 2:11, and Dt 4:15-18. Yet it differs from the important Dt passage in vocabulary, in the order of the creatures named, and in the fact that Dt does not here mention *man*. But in all three respects Rom 1:23 resembles a part of the creation story in Gn 1:20 ff. This resemblance is strengthened by v.25, "They have worshipped the creature rather than the Creator." NT writers do not always use OT passages exactly as modern commentators might expect them to.—G. W. McR.

83. P. Suitbertus a S. Joanne a Cruce, "De structura idearum in ep. ad Romanos," *VD* 34 ('56) 68-87.

In Rom 1-8 the dogmatic section is considered in an effort to reconcile modern commentators' twofold division. Non-Catholics generally divide the section after the fifth chapter, the first part dealing with sin and justification, the second with sanctification. Catholics generally divide Rom 1-8 after the fourth chapter: the first part deals with sin and justification, the second with salvation, its obligations and its certainty. Textual analysis indicates that neither division is natural, inasmuch as St. Paul conjointly treats of justification and salvation in this section, and employs a psychological rather than a logical order.—J. F. B.

84. M. M. Bogle, "*Ta tele ton aionon*: 1 Corinthians 10, 11," *ExpT** 67 ('56) 246-247.

Most translations render *tele* as "end," but B prefers "mysteries," a meaning approved by H. A. A. Kennedy, *St. Paul and the Mystery Religions* (1 Cor 2:6), Liddell and Scott, and Plato's *Republic* (560 E). This meaning would fit the context, for the reference to *ta tele* follows a discussion of spiritual food—food sacrificed and the divine food given the Israelites in the desert. The punishment of the dissatisfied Israelites is an example for us "who are the heirs of the Mysteries of the ages" (B's translation). Significantly, a few sentences after this verse Paul begins his discussion of the Lord's supper. While those who translate *tele* etc., "upon whom the end of the ages are come" believe Paul is thinking eschatologically, B believes the apostle is thinking sacramentally, in language adapted to the religious background of the Corinthian Christians.—J. J. C.

85r. R. Hanson,* *Second Corinthians* (New York: Macmillan, 1954). Rev. by J. Mueller, *CTM** 27 ('56) 309.

The book is warmly recommended. H presumes three visits to Corinth and four letters, of which we have the whole of two, most of a third, and a fragment of a fourth. This cannot be proved and does not materially further comprehension. Some explanations, such as that of 2 Cor 12:4, can be questioned.—J. O'R.

86. A. Feuillet, "*La Demeure céleste et la Destinée des Chrétiens* (II Cor., V, 1-10)," *RSR* 44 ('56) 161-192.

Did Paul's doctrine remain truly unified and harmonious in its considerable development, or is it syncretistic? In this difficult pericope, what is the "heavenly abode" that will console the Christian for the loss of his earthly home? Current explanations of this abode are: (1) the dwelling-place is celestial beatitude (seems to do violence to the text and be at variance with the context); (2) the dwelling-place is a temporary spiritual body (completely at variance with Paul's doctrine); (3) the dwelling-place is the definitive glorified body, received immediately after death (concedes that 2 Cor 5:1 ff. contradicts formal assertions of 1 Cor 15 that we will possess our glorified body only at the parousia); (4) the dwelling-place is the glorious body which will be received at the parousia (raises the problem of the unity of 2 Cor 5:1-10). The last solution has been the most common exegesis since early times, although many of its modern adherents differ in their analyses, principally on the relation of 5:1 to the subsequent context. Feuillet particularly emphasizes an explanation by Dupont, concluding that it seems to strain the text and to translate Paul's thought rather inaccurately. Feuillet's own explanation will follow at a later date.—F. R. A.

87. I. Fransen, "Cahier de Bible: La Liberté en Esprit (Epître aux Galates)," *BiViChrét* 14 ('56) 67-81.

Gal reflects its historical framework. Judaizing attempts had stirred unrest in Galatia and Paul fights back by placing the radically new faith in the crucified Christ in opposition to the Old Law and the ancient practices. Against the nationalistic and particularistic restraints of Judaism he proclaims freedom in the Spirit, a freedom based on the universality, spirituality, and gratuity of Christ's dispensation. In the first part of the epistle Paul appeals to his mission as apostle to prove his right to preach this new economy of liberty. In the second part he shows why his position against the Judaizers is the only one founded on Christ. A detailed exegesis of the main texts is supplied.—R. T. M.

88. W. Arndt, "On Gal. 2:17-19," *CTM** 27 ('56) 128-132.

In v. 18 Paul is speaking of the validity of the Law or of obedience to it as a means of salvation. He would be a transgressor of the Law by returning to it because in so doing he would admit that he had been wrong in abandoning it.—J. O'R.

89. P. Benoît, "Corps, tête et plérôme dans les Epîtres de la captivité," *RB* 63 ('56) 5-44.

The "body of Christ" theme appears in a number of epistles, but in Col and Eph it is central. In both these epistles two other themes, the "head" of the body and the *pleroma* are closely conjoined with it. B. studies the origin and nuances of these ideas in order to get to the heart of the theological teaching of the Captivity Epistles, the culmination of Pauline theology. The term "body of Christ" first appears in 1 Cor and Rom, especially under the metaphor of the members of the human body conceived like the members of a society, a commonplace in Greek literature. In Col and Eph, however, the term is more than a metaphor. Some attribute the difference to the doctrine of the Gnostics, whom they suppose Paul was combating at Colossae; the body of Christ would be the analogue of the Gnostic "Celestial Man." Though B formerly held other views, he now thinks that the body of Christ in the sense of the Mystical Body is already contained in 1 Cor and Rom, so that there is no need to recur to the Gnostic hypothesis. He founds the concept on Paul's teaching that in baptism and the Eucharist our bodies are physically united with the body of Christ crucified and risen; the classic metaphor only gave convenient literary expression to this basic truth. Col and Eph present the same view of the body of Christ, enriched now by their combination with the themes of the "head" and the *pleroma*. Head for Paul has a double meaning, the principle of authority and the principle of vitality. The first meaning is common to all the Pauline epistles and is Semitic in origin. In the expression "head of the body" in Col and Eph, however, it acquires an additional secondary meaning: the source of

life and growth, a Greek conception of the function of the head in the human body. This double conception expresses Christ's relationship to His body, the Church. Distinct from it and ruling it, He is yet intimately united to it and communicates to it His life and Spirit. B rejects a Gnostic origin for the *pleroma* too, on the ground that the Gnostic concept is dualistic and foreign to Paul's outlook; he attributes it rather to a Stoic concept of the universe filling up and being filled by God, a concept that Paul purifies of pantheism and conforms to biblical monotheism. This treatment of the Stoic concept is already foreshadowed in Sir and Wis, but with Paul the emphasis is not on God's creative immanence, but on the cosmic all-pervasive effect of Christ's work of recreation. In Col Paul especially stresses the subjection of the celestial powers, whose domination of the world was overcome in the crucifixion and resurrection, so that all might be subject to God in Christ. The emphasis shifts in Eph to mankind, its members cut off from God and from one another by sin, reconciled again in Christ in His body to become His fullness. In Christ mankind and the entire universe are integrated into the fulness of the Godhead; in Christ they are filled with the fulness of God.—W. F. M.

90. A. Feuillet, "L'Eglise plérôme du Christ d'après Ephés., I, 23," *NRT* 88 ('56) 449-472; 593-610.

C. Mitton denies that Paul wrote Eph, partly because the three key-words of Col —mystery, economy, *pleroma*—are developed differently in Eph. Such a view is false with regard to *pleroma*; in fact it is necessary to start with Col to interpret *pleroma* in Eph.

A. Interpretation of Eph 1:23. Four opinions are common: the Church is (1) the complement of Him who is completed or who completes Himself; (2) the plenitude of Him who fills; (3) the complement of Him who fills; (4) the plenitude of Him who is filled. No translation is free from inconveniences. From slightly varying viewpoints both Col 1:17-19 and 2:9-10 teach that it is in the Church that Christ lavishes His riches that she is filled by Him. A comparison of these texts with Eph 1:23 will perhaps furnish us with a definitive interpretation. *Pleroumenou* is taken as a passive. Ancient versions confirm the translation. The conclusion is not, however, that Christ is completed by the Church or by Christians; the author does not state by whom Christ is filled. The comparison with Col seems to indicate that God Himself fills Christ. Eph 1:23 then means: The Church is filled by Christ who is Himself filled actually and in a constant manner by God. Such a view is eminently Pauline.

B. Origin of *pleroma*. The concept is to be derived from the sapiential literature of the OT and not from Gnostic or Stoical ideas of Paul's time. Paul first uses *pleroma* in Col 1:15-20, a Christological hymn which refers to Christ as the image of the invisible God. Wis 7:26 seems to be the immediate source of the phrase. "First-born of all creatures" recalls Prv 7:22. Christ's active participation in the creation of the world parallels Prv 8:30 and Wis 7:21. Jb

28:24-27 and Prv 3:19 seem echoed in Paul's stress on creation not only *by* but also *in* Christ: Paul has substituted Christ for Wisdom.

Pleroma in both Col and Eph is linked to an unique use of the verb *fill*. Parallel verbs indicate Wis 1:7 as the source of Col 1:19; the Spirit (Wisdom) and Christ fill the universe and unify all things. Col 2:9 gives further precision to *pleroma*: the riches of the divinity are given to Christ for the Church. This is the link with Eph 1:23, the Church-*pleroma*. Paul, fighting the Colossian error regarding divine powers, has applied to Christ the idea of Wisdom filling the universe. He then passes on to the relations between the Father and the Church: Christ is Himself filled by God; He then fills the Church in a special way with His treasures, as Wisdom filled the disciples of the OT.

Similarly, *mystery* is used in Col to designate Christ and in Eph the recapitulation in Him of all beings. Eph 3:18 ("four dimensions") recalls the sapiential theme of the inaccessible nature of Wisdom (Jb 11:8; 28). Eph and Rom 11:33-34 refer to "unsearchable" riches; the adjective is found only in Wisdom literature. Unlike Jb and Sir 1:7, Eph does not determine the object of the dimensions. Paul may be saying that a Christian knows through Christ the full meaning of the universe as well as the love of Christ, or that the cosmos belongs to Christ in its totality. A better exegesis, however, is that the biblical authors are speaking primarily of the truly infinite dimensions of Wisdom and not of those of the universe: only God knows and plumbs Wisdom. But Christianity introduces man into the secrets of this Wisdom, at once a mystery and an inexhaustible mine of truth.

Doctrinally, the link between the dimensions of Wisdom and the *pleroma* is important. Unlike the Stoics' immanent divinity, Wisdom penetrates all, yet remains distinct. For this reason the OT attributes to Wisdom the prerogatives and functions of the Messiah. Wisdom and Messiah remain related but distinct ideas in the OT. Prepared by the Gospels, Paul identifies Christ with the creative Wisdom of the OT. Forced to combat the cosmic speculations which threaten to ruin the new religion, he makes explicit and develops the virtualities of his faith in Christ.—R. J. C.

91r. J. M. González Ruiz, *Sentido soteriologico de Kephale en la cristología de San Pablo. Anthologica Annua*. Publicaciones del Instituto Español de Estudios Eclesiásticos. 1 (Rome '53) 185-224. Rev. by P. Benoît, *RB* 63 ('56) 283.

The author first examines the "head" metaphor as it appears in the OT and Greco-Roman profane usage. He then gives an exegesis of pertinent Pauline texts, especially the Captivity Epistles, making use of early Christian writers and patristic commentators. He concludes that when this metaphor is applied to Christ its primary meaning is soteriological. He reacts strongly against the idea that the metaphor expresses Christ's primacy over the cosmic powers, and so he underestimates the importance of that primacy.—W. F. M.

92r. J. M. González Ruiz, *Lo que falta a las tribulaciones de Cristo, Col 1:24. Anthologica Annua*. Publicaciones del Instituto Español de Estudios Eclesiásticos, 1 (Rome, '54) 179-206. Rev. by P. Benoît, *RB* 63 ('56) 283.

The expression "sufferings of Christ" designates the sufferings that Paul must undergo in mystical union with Christ in order to build up the Church. A measure of suffering must be filled up before the coming of the Messianic age; hence, suffering has an eschatological significance. GR does not think the doctrine of indulgences should be based on this text, but rather on 1 Cor 12:12-26 and Rom 12:3-8.—W. F. M.

93r. W. Hendriksen,* *First and Second Thessalonians* (Grand Rapids: Baker Book House, 1955). Rev. by V. Bartling, *CTM** 27 ('56) 409.

H, writing from the Calvinistic viewpoint, provides a translation, introduction, and verse by verse commentary. It is one of the most useful interpretations of these letters in English.—J. O'R.

94. P. N. Harrison, "The Pastoral Epistles and Duncan's Ephesian Theory," *NTS** 2 ('56) 250-261.

The Pastorals in their present form, as Duncan says, cannot have been written by St. Paul, but do embody personal notes Paul sent to Timothy and Titus. H used to count four such notes in 2 Tm, but D's book (*St. Paul's Ephesian Ministry*, 1929) has led H to limit the genuine notes to two. D holds that 2 Tm embodies "fragments" of one personal note, but contradictions in the material militate against this view. In the case of Ti the genuine note was simply added to someone else's expression of what Paul might have written in the circumstances. Paul's originals are all clearly dated, with the dates woven into the texture of the notes. 2 Tm 4:6-8 is to be linked with Phil; but although D thinks Paul wrote Phil at Ephesus in the summer of A.D. 54, all the evidence points to Rome, near the end of one imprisonment there. D maintains that all the genuine "fragments" in 2 Tm were written in Asia, probably at Laodicea, in autumn, A.D. 55, during a third Asian imprisonment; but there is no need to suppose such an imprisonment. 2 Tm contains two different notes, one sent from Nicopolis in A.D. 56 (4:9-15; P.S. 20-21a Benediction 22b), the other from Rome in A.D. 62 (1:16-18; 3:10-11; 4:1-2a; 5b-8; 16-19; P.S. and Benediction 21b-22a). The Pastorals, Phil 2:19, Acts 19:22, etc., show that D's exposition of his theory is inconsistent. However, D is right in claiming an Ephesian rather than a Roman origin for Phlm and most of Col.—W. M. A.

95. B. Metzger, "A Hitherto Neglected Early Fragment of the Epistle to Titus," *NovT** 1 ('56) 149-150.

In 1932 Giorgi Tseret'eli, writing for the *Bulletin de l'académie royale de Belgique* described a palimpsest sheet of parchment found in a ninth or tenth century liturgical treatise at the Historical Museum in Tiflis. The underwriting

on this sheet describes and transcribes Ti 1:4-6 and 7-9, and seems to belong to the fifth century. If this dating is accurate, we have only one earlier example of this text, i.e., the Codex Sinaiticus. The article notes textual affinities with other MSS and with modern critical editions.—J. T. B.

96r. J. Hering,* *L'épître aux Hébreux*. Commentaire du Nouveau Testament, XII. (Neuchâtel-Paris: Delachaux et Niestlé, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 294-295.

This commentary for the educated public contains interesting new solutions, and espouses less common opinions on some controverted questions. H attributes the letter to Apollo, writing several years before 70 A.D. to an undesignated audience. In 4:12-13 the Word of God penetrates "through soul and spirit to their very joints and marrow," judges "the inclinations and thoughts of the heart," and strips the adversary of his arms and casts him to the ground (*tetrachelismena*). In 5:7, he translates *eulabeia* as "anguish" instead of "reverence." In 9:23, Satan and the other evil spirits had inhabited the lower heavens, so that, after their fall, these celestial regions were in need of purification. H applies 11:11 exclusively to Abraham, considering the mention of Sarah a gloss out of harmony with the context.—W. F. M.

CATHOLIC EPISTLES

97. M.-E. Boismard, "Une liturgie baptismale dans la *Prima Petri* (à suivre)," *RB* 63 ('56) 182-208.

The epistle with the most numerous allusions to baptism is 1 Pt. In 1911 R. Perdelwitz suggested that the greater part of 1 Pt was a baptismal sermon. H. Preisler in 1951 and F. Cross in 1954 held it reproduces a baptismal liturgy, a view which B supports by comparing this epistle with Ti, 1 Jn and Jas. Parallel themes and terms are found in 1 Pt and Ti 3:4-7: regeneration by God's mercy as the principle of salvation through Jesus; our new birth ordained to the heavenly heritage as its end; the coupling of hope and life. These similarities may be due to dependence upon a common, written text: a baptismal hymn. With all parts proper to 1 Pt or to Pauline writings eliminated as additions to a primitive theme, B suggests as the original reading: "Blessed be God, the Father of Our Lord Jesus Christ,/ Who has regenerated us, according to His great mercy,/ For a living hope,/ Through the resurrection of Jesus Christ from the dead,/ For an incorruptible heritage without stain, without stigma,/ Held in reserve in the heavens,/ For a salvation ready to manifest itself in the last time."

1 Pt 1:13-2:10 presents the Exodus as a type of baptism and 1:22-2:2 deals with our divine rebirth. B sees a link between 1 Pt 1:3-5, the baptismal hymn, and 1:13-2:10, the baptismal catechesis. Added confirmation comes through comparison of these passages with 1 Jn 3:1-11. The similar sequence of themes cannot be the effect of chance. Did Paul also know and make use

of the same written baptismal liturgy? Yes, if we admit his authorship of Ti, with its many literary resemblances to 1 Pt: compare Ti 2:12-14 with 1 Pt 1:13ff. Added proof is found in Col 3:1-4:6 which develops similar themes to 1 Pt 1:3-3:16 in exactly the same order, despite vocabulary differences. Eph, Rom, Gal contain passages similar in vocabulary to 1 Pt.—R. J. C.

98. M. Scharlemann, "He Descended into Hell": An Interpretation of 1 Peter 3:18-20," *CTM** 27 ('56) 81-94.

This phrase first mentioned in the so-called Fourth Formula of Sirmium of 359 was not in general use until the sixth century. Though not included in the Creed until that late date, it is abundantly evident that Christ's descent was discussed very early in the Church. In the East the thought predominated that Christ's soul entered the realm of the dead to lead the OT saints into heaven; in the West it came to be interpreted in terms of the *limbus patrum* where Jesus offered the souls of patriarchs and prophets the benefit of His sacrifice. In modern times the descent is often described as a remnant of sub-Christian mythology.

We are told that Christ died as one who was righteous vicariously for us that we might have access to God (Eph 2:18). *Sarki* in v. 18 most likely means with respect to Christ's earthly career; *zoopoiethesis* refers to the quickening of His body. The following verse is predicated of Jesus having a glorified body; *en ho* means "in the course of which," that is, while Christ was being brought back to life, in the moment before He showed Himself as the risen Lord, He went and made proclamation to the spirits in prison. *Phylake* must be distinguished from Hades in its general sense; it stands in contrast to paradise or Abraham's bosom. Those who refused to come to faith in the time of Noe are expressly meant. Thus Christ according to His glorified body is said to have descended to those in hell without faith in order to proclaim Himself as Messiah. The dead in 1 Pt 4:6 are the saints who have died in the Lord, belonging to the first generation of believers under the new covenant. This is shown by the change of subject in ch. 4. Also 4:6 cannot be used in interpreting 3:18-20.—J. O'R.

99r. J. Bonsirven, S.J., *Épîtres de saint Jean*. Verbum Salutis, IX. Nouvelle édition, entièrement revue. (Paris: Beauchesne, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 142.

The changes in this new edition are chiefly an augmentation of the bibliography, modifications of expression, and the addition of more cross-references. Of interest is the greater emphasis B places on the connection between knowledge of God and union with Him in 1 Jn 2:3-5. Unfortunately, he makes no reference to parallels between these epistles and the Qumran writings.—W. F. M.

APOCALYPSE

100r. H. Wernecke, *The Book of Revelation Speaks to Us* (Philadelphia: Westminster Press 1956). Rev. by V. Bartling, *CTM** 27 ('56) 222-223.

W is neither a millennialist nor a dispensationalist. The splendid treatment of the seven letters and the much abused "millennium chapter" is fascinating. This commentary belongs to the group that holds that the relationship of the seven seals, trumpets, and bowls is not one of chronological succession but of parallelism insofar as time enters into a understanding of them. This feature recommends the book.—J. O'R.

101. F.-M. Braun, "La Femme vêtue de soleil (Apoc. XII)," *RTh* 55 ('55) 639-669.

Le Frois' doctoral dissertation, *The Woman clothed with the Sun*, and Cerfaux's "La vision de la femme et du dragon de l'Apocalypse en relation avec le protévangile" (*ETL* 31 ['55] 7-33) both discuss the Marian interpretation of Ap 12 and conclude that the woman represents the Church, but the Church personified in the Mother of Jesus. With recent studies in mind B re-examines the problem. The difficulty of some Fathers, that they could not reconcile the Woman's painful childbirth with the Virgin Birth, resulted from confusing the strict literal sense with the symbolic. Some early writers understood this and held that the suffering of the Woman represents the moral pains endured by Mary before the mystery was revealed to Joseph. Recent Marian theology stresses the role of the Virgin in the spiritual childbirth of all Christians. Also, Cerfaux has noted that a woman in the pangs of childbirth is simply a biblical formula for childbirth itself.

The solution lies in reconciling the individual interpretation with the collective. Moeller in *Mentalité moderne et évangélisation* holds that in the OT an individual vocation always implies a common vocation. The relation of Ap 12 with Gn 3:15 and the conflict of the Woman with the Serpent in both texts suggests the Eve-Mary association. The symbol "the Woman in the Desert" clearly applies to the Church. It also signifies Mary, for, like the Church, she is at the same time both protected by God and exposed to the attacks of the Enemy. The "place prepared by God" is the state of final happiness and, since eschatological happiness connoted the resurrection of the body even in primitive Christian belief, one can see in this passage not an explicit reference to the Assumption, but one that is in accord with the sense of the Marian dogma. The Woman led into the "place prepared by God" depicts Mary, who represents the Church, whether because she is its arch-type, or because in the salvific plan she is its universal and perfect realization; the whole destiny of the Church was linked with hers. The Woman contemplated by the prophet is unique; if she implies both Mary and the Church, it is because one is inseparable from the other. Thus the necessity of seeing, in conformity with Johannine symbolism, the Church in Mary, and Mary in the Church.—J. P. W.

BIBLICAL THEOLOGY

102r. M. Cambron,* *Bible Doctrines: Beliefs That Matter*. (Grand Rapids: Zondervan, 1954). Rev. by H. Bouman, *CTM** 27 ('56) 66.

The book presents in transparent outline and lucid language the basic doctrines of conservative Reformed Christianity from the Baptist viewpoint. Calvinistic accents are much in evidence. The soteriology is confused. The abundant use of Bible texts on nearly every page seems to justify the title, but the faulty hermeneutics and exegesis place its appropriateness in question which is regrettable because it is a modest work in systematic theology of positive Christian tone.—J. O'R.

103. H. W. George, "Not From Bread Alone," *Worship* 30 ('56) 191-199.

This [popular] article shows the intimate relationship between Scripture and the liturgy. In the liturgy the Church outlines the work of redemption in terms of words spoken by God to men. The word of God is in the OT a creative, saving, and punishing force. In the new dispensation we have the Word Himself and yet the same theme; acceptance of the word means salvation, rejection means punishment. In the NT the term "word" is a "technical term to denote the whole new order of grace and truth and life inaugurated by Jesus." The work of the Church consists in bringing God's word both written and Incarnate, to men. She unites the ministry of preaching with the ministry of the sacraments in the liturgy, where the one Christ is operative in both.—B. D.

104. D. Mollat, "Nous avons vu sa gloire," *Christus* N° 11 ('56) 310-327.

The mystery of our redemption reaches its fullness in the revelation of the glory of the risen Christ. This is the message of the NT. The Synoptics place this glory in the second coming; but they also implicitly give testimony of its anticipated appearance in His earthly work. The moments of this early revealing are (notably in Lk): the accounts of our Lord's infancy; His transfiguration; and especially His death and resurrection, about which A. Ramsey has written: "The parousia has indeed already come. The world to come has already arrived in our daily life." Final instances are the ascension and Pentecost.

This is the glory of which the apostles and disciples are witnesses. St. Paul's doctrine in particular finds a haven of intelligibility in this idea of the glory of God. This glory has withdrawn itself from the world, after men had refused to give glory to God, and St. Paul has been constituted the impassioned herald to men of the glory of the new creation. The whole story of our salvation, after that of the Fall, is very objectively and organically tied up with the idea of the glory of God, according to the Pauline vision of the unity of both Testaments.

Within the NT, the Fourth Gospel represents the peak of reflections upon glory. The theophanic aspect of the life of Christ is here developed consciously

and methodically. Our Lord's renouncement of all human glory and His seeking of the Father's is in evidence throughout Jn. It is from this that the force of His speech proceeds; His miracles are the "signs" of the divine glory in the Son, even more than they are the proofs of His mission. But this glory shines forth in the Son as a result of His origin from the Father, thus demonstrating their unity. Finally, the supreme glorification of Christ is His "lifting up" on the cross, which manifests His heavenly glory, the expectation of Israel. Yet, it will require the coming of the Spirit for the glorification of Jesus fully to be manifested to the eyes of men: such is the mystery of the Church, in its earthly phase, which the Apocalypse afterwards describes in the consummation of final glory.—A. F.

105. S. Lyonnet, "De notione et momento Theologiae Biblicae," *VD* 34 ('56) 142-153.

Biblical theology can be taken as that part of dogmatic theology in which various theses are founded on Scripture, and theological doctrines are joined with scriptural assertions. Practically, it is considered by some as an armory of arguments for establishing and defending theses. The danger here is that some may introduce modern theological categories into Scripture and thus distort the truth; or they may change the proportion of various elements by which a doctrinal synthesis is established; or they may omit an important element in the elaboration of a synthesis. For others, the scope of biblical theology is not apologetics but the clarification of the categories of Scripture itself. This type must keep in mind that the doctrines revealed by Christ underwent elaboration not only in the course of centuries but also before the death of the last apostle. Also, Christ revealed Himself by degrees and left many things to be taught by the Holy Spirit. Thus divergencies will arise. All theology cannot be reduced to biblical theology, and yet the latter is the heart of theology. Its primacy in the theological schools of the middle ages and its use by St. Thomas show this. On the other hand, the preacher must rely on dogmatic theology when explaining the short, less elaborate biblical formulas.—J. J. D.

106r. M. Albertz,* *Botschaft des Neuen Testaments*. II. Band, *Die Entfaltung der Botschaft*. 1. Halbband: I. *Die Voraussetzungen der Botschaft*. II. *Der Inhalt der Botschaft: die Gnade unseres Herrn Jesus Christus*. (Zollikon-Zürich: Evangelischer Verlag, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 295-296.

This is the first half of the second volume of A's work on the NT; the first volume provided an introduction, and the second will present a theology of the NT. First, however, A discusses the presuppositions of the Christian message, its historical setting, its bearers, and its credentials. The bearers of

the Message were three: John the Baptist, to prepare God's people for the coming of the eschatological era; Jesus, to seal with His blood the New Covenant; the Church, to proclaim the mystery of the death and resurrection of Christ, preparing for the Second Coming and witnessing to the presence of the Spirit. Two divine acts provide the basis and justification of the Message: first, the resurrection, by which Christ was established King and Judge of the world to come; secondly, the death on the cross, the negative side of the mystery, by which men were freed from the domination of the adverse powers of the age that was passing away, death, sin, and the Law. A then passes on to the Message itself, the grace of our Lord Jesus Christ, the love of the Father, and the communion of the Spirit (2 Cor 13:13). Here, only the first of the three themes is discussed. Christ's role in the eschatological world is opposition to the powers of the ancient world: Christ vs. Antichrist, Son of Man vs. the first man, Son of God vs. Satan, Lord vs. Principalities. A then treats the second coming, the general resurrection, the judgment of the world, and the reign of God. Among the signs of the second coming is the activity of Christ and His Church in whom the eschatological world is already present. The "decision" of men for or against this eschatological salvation is another sign, because it manifests here the final judgment of God. The gift of grace is yet another sign. A portrays Christian morality as the following of Christ and preparation for the Second Coming. This work, destined for the educated public, is the fruit of personal study and meditation, yet entirely objective. A unfortunately does not treat separately the quite different theologies of the Synoptics, St. John, and St. Paul; as a result, the development of revelation is not indicated. A interprets the millenarian passages (Ap 20:4-6 and 1 Cor 15:21-27) literally.—W. F. M.

107r. Anon., "Notes of Recent Exposition," *ExpT** 67 ('56) 257-259.

The essays of Albright and Manson in *The Background of the New Testament and Its Eschatology*, published in honor of C. H. Dodd, are summarized. Albright concludes that the Palestinian tradition of the Fourth Gospel, seen in the Gospel's Aramaic substratum and accurate local color, goes back to the sixties of the first century. The author of this Gospel may have been John the Elder, reproducing the reminiscences of John the Apostle. Manson in his essay, "Present Day Research in the Life of Jesus," surveys the development of form criticism and eschatology. Rejecting form criticism and favoring Realized Eschatology, he concludes that the results of current research on Christ's life are distinctly encouraging.—R. E. V.

108r. G. Beasley-Murray,* "*Jesus and the Future.*" (New York: St. Martin's Press, 1955). Rev. by M. Scharlemann, *CTM** 27 ('56) 64.

The author of this enlightening book concerns himself with the various theories accounting for the "little apocalypse" of Mk 13. He concludes that Jesus uttered the discourse in the circumstances described by Mk. As a written

document it circulated before the composition of the Gospels and perhaps before any Pauline work.—J. O'R.

109r. L. Cerfaux, J. Coppens, R. de Langhe, V. de Leeuw, A. Descamps, J. Giblet, B. Rigaux, *L'attente du Messie, Recherches bibliques*, (Paris-Bruges: Desclée De Brower, 1954). Rev. by D. Ramlot, *RTh* 55 ('55) 692-703.

On the problems raised by the messianic interpretation of Scripture, this collection offers not a synthesis, but solid essays on particular points. Though the points of view adopted are limited, the quality of the contributions and the authority of the writers give this collection supreme value.

Rigaux surveys recent contributions and makes illuminating comments on the *sensus plenior*. Coppens presents the work of a Scandinavian scholar, Professor Sigmund Mowinckel. De Leeuw discusses whether the Servant of Yahweh is a royal or prophetic figure. Descamps skilfully applies the stylistic method honored by the *Formgeschichtliche Schule* to the royal messiahship. Giblet studies the ancient Jewish expectation of a prophetic Messiah. Cerfaux discusses the role of miracles in the Fourth Gospel: "to awaken profound faith," to permit us to "contemplate" the divinity of Christ. De Langhe maintains that Judaism contributed more to the NT than Hellenism.—J. P. W.

110. L. Ciappi, "Vangelo e teologia," *Sapienza* 9 ('56) 5-18.

The theological value of the Gospels stems from the divine truths they reveal, truths that form the supernatural foundation of our faith. To estimate the theological aspects of the Gospels, we have to examine faith. Faith, *sperandarum substantia rerum, argumentum non apparentium* (Heb 9:1), is based on the authority of God. It is a veiled knowledge in the present life, but one that elevates our intellects and purifies our hearts. Belief in Christ is belief in His revelation which is contained both in the Gospels and in tradition. The Gospels' genuinity and their divine origin are known from oral tradition, but the Gospels themselves enable us to discern the authentic oral transmission of divine revelation. The *analogia fidei* supposes harmony between all revealed truths because of their unique source, God who is Truth.

The evangelical revelation has crowned the divine manifestations to mankind. It was made in time by Christ, the Eternal Word, who chose the Apostles to be His witnesses. They related in a simple way the discourses and deeds of the Saviour to all nations. The uninterrupted preaching of the gospel perpetuates in us the mystery of the Incarnation and the redemption. The NT, the most eminent document of divine revelation, contains all of theology only in a seminal state. Its development by the will of Christ is dependent upon the free cooperation of the faithful under the guidance of the infallible magisterium. The divine word once received needs either mystical or scientific dispositions to insure its development. Mystical development is possible for all Christians, for all are called to sanctity. Scientific development is restricted to those who are free and able to exercise their intellectual powers, and it does not by itself bring

the soul nearer to God. The Church has always held her theologians in great honour; she has widely availed herself of their work to refute heresies. The union of reason and revelation is possible and fruitful only in the Catholic Church, the only guardian of the *living testament* of Jesus Christ, the Eucharist, as well as of the Gospels, His *written testament*. These Gospels are like "Jesus Christ, yesterday and today; and the same for ever" (Heb 13:8); and it is from this fact that theology derives its perennial vitality. The Gospels are small in bulk, in literary elegance modest; but their power to nourish the human spirit is very great.—J. J.

111r. F. J. Crump, *Pneuma in the Gospels* The Catholic University of America. Studies in Sac. Theol. Second Series, n. 82. (Washington: The Catholic University of America Press, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 146.

This study is part of a doctoral thesis that traces the development of the concept of the Holy Spirit in Scripture. The Gospel section is given here, with a brief *resumé* of the rest, but B finds the treatment of texts often deficient. C concludes that there was no explicit revelation of the Spirit as a third Person of the Trinity until the Baptism of Christ.—W. F. M.

112. A. M. Dubarle, "Le Péché Originel dans les Suggestions de l'Evangile," *RSPT*, 39 ('55) 603-614.

In Christ's allusions to Gn it is possible to discover rich material for the study of original sin. The phrase, "It was not so from the beginning," which appears in the discussion of divorce (Mt 19:18) indicates a primitive state conforming to the divine ideal of marriage and, in context, suggests a restoration of that state by Christ. Jn 3:5-6 indicates the carnal state transmitted by natural generation and the lack of the superior life caused by the Spirit. Such texts as Jn 8:44 and 51 and the parable of the enemy who sows the *sizania*, if read with Gn in mind, further indicate the nature of original sin. The words on the innocence of children are no contradictions; they refer primarily to psychological attitudes and lack of personal guilt. An objection from the Christian emphasis on the voluntareity of sin is answered by stressing the effort of Jesus in these texts to place Pharisaic tradition in proper perspective. The parable of the *sizania* unites the notion of the mixture of good and evil (in both the world and the individual) with the idea of the alteration of an initial state.—T. G.

113. J. Dupont, "Le nom d'apôtres a-t-il été donné aux douze par Jésus," *L'Orient Syrien* 1 ('56) 267-290.

Do the Gospels establish that Jesus applied the title of 'Apostle' specifically to the Twelve? Batiffol and Cerfaux hold the negative view, claiming that the term is from the apostolic church but K. H. Rengstorf maintains the affirmative. Before going to his texts: Mk 6:30; Mt 10:2; Lk 6:13; 9:10; 11:40; 17:5; 22:14; 24:10), D examines Paul's use of the title in an attempt to

discover what it meant in Jerusalem during the first years of the Church. After a study of 1 Cor 5-7; Gal 1:19; 1 Cor 9:5; 1 Cor 15:7-9, he suggests that the title was given to the Twelve but not exclusively to them. Can we point with certainty to a time when it belonged exclusively and specifically to the Twelve? D replies by probing the apostolic office as it is described in connection with the Resurrection. (1 Cor 9:1; Gal 1:15-16; Rom 1:4-5). Here an 'apostle' appears essentially as an official witness of the risen Christ. Yet Christ appeared to more than the Twelve. There must be, then, other requirements; e.g., a permanent mission to the entire world.

Do the Gospels indicate this use of the word during the earthly life of Jesus? The author discusses Mk 6:1-32 in detail. He concludes that its use is a result of redaction and that there is no reason to believe that Jesus employed the term at the time of the mission into Galilee or on any other occasion.

In the final section D considers Mt 10:1-2 and 5, a parallel of Mk 6:1-32. He concludes that Mt uses the term for evident literary reasons and offers no indication that Jesus employed it Himself. Lk is yet to be approached. The essay will be continued.—J. G. C.

114r. R. Dupuis, S.J., and P. Celier, *Courtoisie chrétienne et dignité humaine*. (Tours: Mame, 1954). Rev. by C. Lavergne, *RB* 63 ('56) 303-304.

Both justice and charity require of us a personal deportment conducing to harmonious social relationships. Moreover, because courtesy respects the dignity both of its subject and of its object, it is incompatible with sycophancy or contentiousness. Since there is a special need for Christians to excel in this virtue, the authors have studied courtesy as Christ delineated it. Courtesy demands a deep, refined sense of propriety and a delicacy of feeling. The authors make profound observations on God's courtesy in dealing with men. L commends the authors for carefully consulting experts in questions of exegesis.—W. F. M.

115r. F. X. Durrwell, *La résurrection de Jésus mystère de salut*. Deuxième édition revue et augmentée. (Le Puy—Paris: Xavier Mappus, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 303.

The first edition of D's book brought many readers face to face for the first time with the fundamental mystery of Christianity. The present edition is much more readable and makes use of works published since 1950. Some profound changes bring into sharper focus the eschatological aspect of Christ's glory. The importance of the Holy Spirit in any theology of the NT is also suggested.—W. F. M.

116. C. F. Evans, "The Kerygma," *JTS** 7 ('56) 25-41.

One may question the assumption that the speeches in the first part of Acts faithfully reflect the kerygma (preaching) of the early Church at Jerusalem. While in his Gospel (1:1-4) Lk is faithful to sources, a strict parallel cannot

be drawn between the discourses in Lk and the speeches in Acts, so different are the sources, matter, and purpose of the books. The speeches in the first part of Acts should be compared with those in the second part, and all should be judged in the light of the theme and purpose of the book as a whole. The speeches in the latter part seem at times to serve the theme of the book more than the occasion to which they are attached. Differing accounts of Paul's conversion (with a possible parallel in the Cornelius episode) may indicate the author's natural method of developing the story by repetition and variation; the speeches of the first part with a basic pattern (cf. Lk 24:19 ff.) and varying emphasis and Christology may evidence the same method. The loose relationship of speech to incident in the first part might mean that Luke is operating from a stereotyped form representing the preaching of his own day and not that of the early Church. While Pauline language is echoed in 20:18-35, apparent incongruities might suggest that the Pastorals, reflected there, are deutero-Pauline. The supposedly Aramaic 10:34-43, if compared with passages in Lk, is seen to be so Lucan in style and matter that little room is left for an Aramaic original. And what appears to us to be the primitiveness of the speeches in the first part of Acts may be the simplicity of a deutero-Pauline preaching of the author's own day that developed alongside Pauline and Johannine Christianity. Arguments are not conclusive, but it would be better to speak of kerygmata than of the kerygma.—W. J. R.

117r. A. Fridrichsen,* *Den nedbrutna skiljemuren*. Skrifta utgivna av Svenska Institutet för Missionsforskning, 5. [*The Broken Barrier*. Printed for the Swedish Institute of Mission Research] (Uppsala: Lindblad, 1954). Rev. by L.-M. Dewailly, *RB* 63 ('56) 148.

This book is a posthumous collection of four articles on the biblical theology of the missions. Of these, two are general biblical essays on the Church and the missions, one treats the missionary thought of the fourth Gospel, and the last criticizes three modern formulas of the purpose of missions. The function of the missions is not the spread of western civilization, but the continuation of the work of Christ. Christ came as the Messiah of Israel, but, being rejected, He opened the mission of salvation to the world. Jesus Himself remains the active principle of the mission, which is, whatever the weakness of the instruments He uses, the fruit of His victory. These articles are not works of scientific exegesis, but rather the expression of personal synthesis. The thought is clear, sure, nuanced.—W. F. M.

118r. R. H. Fuller,* *The Mission and Achievement of Jesus*. Studies in Biblical Theology n. 12. (London, S.C.M. Press, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 143-144.

F holds against Bultmann that Jesus intended to institute the kingdom of God as well as to announce it. Even though the forces of the kingdom were already at work in the person of Jesus, He, however, always spoke of its

coming as a future event. F shows that the baptism and Transfiguration, the predictions of the Passion, and the institution of the Eucharist all form a whole, unified by the image of the Servant of Yahweh of Is 42 and 53. Jesus, enlightened by the events of His baptism, was aware of fulfilling the Servant prophecies and announced His approaching death as the definitive inauguration of the eschatological Kingdom. F holds it as possible that Jesus erroneously supposed (as the primitive Church was to do) that the interval between the resurrection and the glorious coming of the kingdom would be short. This last point aside, B praises the work, taking exception, however, to F's opinion that the New Covenant reference in the words used in instituting the Eucharist was subsequently added by the first Christians. In B's opinion, Jesus, aware that He was instituting the New Covenant of Jer 31:33, would have used the Ex 24:8 formula. Also F, by using the tradition expressed in Acts 10:38-40, might have given more importance to the inchoative realization of the kingdom in the person of Christ from the time of His baptism.—W. F. M.

119r. E. Gaugler,* *Die Heiligung im Zeugnis der Schrift*. (Bern: Buchhandlung der Evangelischen Gesellschaft [BEG-Verlag], 1948). Rev. by P. Benoît, *RB* 63 ('56) 149-150.

In the OT and the NT holiness is not a moral ideal nor a merely personal concern. God is holy, and He radiates divine energy that sanctifies those He chooses. God Himself is the term of this sanctifying action; He sanctifies Himself in them. Israel as the beneficiary of the divine covenant was holy and she remained holy as long as she remained subject. The Jew who wished to become holy by his own meritorious works perverted the true notion of sanctity. Christ established His kingdom to restore men to the sanctifying action of God. The Christian community is holy insofar as it lives on the fruits of the eschatological act of Christ, communicated by the Spirit. For St. Paul, holiness is not static; it is obedience to God's act in Christ, which act is at once historical, eschatological, and dynamic. It is not a human effort adding something to God's action, for good works flow from God's grace. Nor is it an individual undertaking, because the individual is sanctified only as a member of the Church. Finally, the term of God's sanctifying action is, not human perfection as an end in itself, but His own holiness, i.e., God sanctifying His Name in His elect. St. John emphasizes the *dynamis* of God's sanctifying Word and the radiation of the Church's holiness throughout the world. G's conclusions are based on a sound scientific exegesis, even though he was unable, within the limits of so short a book, to discuss thoroughly the many problems touched on.—W. F. M.

120r. M. Geiger,* *Geschichtsmächte oder Evangelium? Zum Problem theologischer Geschichtsschreibung und ihrer Methode. Eine Untersuchung zu Emanuel Hirschs "Geschichte der neuern evangelischen Theologie,"* Theologische Studien, hsg. von K. Barth, Heft 37 (Zellikon-Zürich: Evangelischer Verlag, 1953). Rev. by P. Benoît, *RB* 63 ('56) 301-302.

Emanuel Hirsch's monumental work on the history of recent Protestant theology, appearing in four volumes between 1949 and 1952, and one of the great contributions of modern German Protestantism, showed that four factors were involved in Protestant theology from 1648 to 1870: politics, modern science, idealistic philosophy, and pietism. Hirsch advocated a Christian theology adapted to modern rationalistic thought. While praising Hirsch's erudition and depth, G criticizes him for ascribing viewpoints to Luther that appeared much later and for neglecting ancient philosophy and pre-Reformation Christian thought, without which the Renaissance and the Enlightenment would be inexplicable. G's chief complaint, however, is that Hirsch sacrificed traditional exigencies of the Christian message to the claims of human reason. Theology can legitimately adapt itself to the advance of human thought, but the development must come from within, and respect the uniqueness of the message of faith. New systems of thought can be fruitful, because they challenge the never definitive expression of mystery but they should not be raised to an absolute by which Christianity is to be judged, altered or abandoned. There was a tendency, applauded by Hirsch, in the Protestant theology of recent centuries to reject the OT as incompatible with the message of the NT. G notes, however, that modern exegesis has rediscovered in the OT, despite its imperfections, a genuine religious view and a spiritual aspiration toward the future without which the message of the NT is incomprehensible. The anthropomorphisms of the OT, however imperfect, are still superior to those of an "enlightened" human philosophy; concepts of the philosophers do not begin to touch the mystery of divine transcendence, whereas the very grossness of biblical images compels the mind to go deeper. Modern Protestant theology has suffered greatly by divorcing the Christian message from its OT foundations. In the opinion of the reviewer, exegetes and theologians have much to gain from G's study.—W. F. M.

121r. I. Gomá Civit, *Ubi Spiritus Dei, illic Ecclesia et omnis gratis* (Iren., *Adv. Haeres.* III, 24, 1). *El Espíritu Santo y sus "carismas" en la Teología del Nuevo Testamento*. Oración inaugural del curso académico 1954-1955. (Barcelona: Seminario Conciliar, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 146-147.

In the first part of the discourse, the Spirit is presented as the power that animates the entire economy of salvation, Christ first, then the apostles, and finally all the members of the Church. The nature of the discourse did not allow a discussion of the numerous texts adduced; but, since many are difficult, it is unfortunate that the footnotes do not provide such a discussion. The second part lists the different charisms and analyzes each of them. The analysis of the charism of prophecy, however, overlooks the interpretation of OT prophecies in terms of the coming of Christ. The treatment is generally excellent.—W. F. M.

122. F. Gryglewicz, "La valeur morale du travail manuel dans la terminologie grecque de la Bible," *Biblica* 37 ('56) 314-337.

Two elements scarcely considered in previous treatments of the biblical outlook on manual work are (1) the relation of manual work to Adam's punishment in the Garden, and (2) the influence of Greek terminology on the biblical concept of manual work. Do the LXX and the NT support the contentions of Bertram and E. Mauris that manual work suffered the curse of God, and that the Greek terminology employed in the Bible expresses a disdain for manual work? The latter proposal is rejected, after a careful investigation into the various nuances connoted by Greek words for "work" and "slave-servant" (in Hebrew both rendered by *'bhd*). The words used in the LXX and the NT are examined. "Work" is quite regularly translated by Greek words indifferent to moral connotations, unless qualified by adjectival phrases or the equivalent in clear context. As for the supposed curse upon work in Gn 3:17, it is clear that there was no curse of work itself, but rather of the earth which "will bring forth thorns" for Adam, and render his work painful and laborious.—R. L. T.

123r. J. Héring, *A Good and a Bad Government According to the New Testament*. (Springfield, Ill.: Charles C. Thomas, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 147-148.

What should be the attitude of the Christian toward the State? H bases his answer mostly on Rom 13:1-7 and Apoc 13. St. Paul teaches obedience to established power, but this obedience must yield when the State usurps the place of God or impedes the right to preach the gospel. He also teaches that the State is established to favor the good and punish evildoers. Thus, even a Christian society can use force against evildoers. But when there is question of defining "good" and "evil" in the concrete, the problem may be delicate. Can a Christian state persecute non-Christian subjects who constitute a danger to the faith of Christians? H gives a negative reply, but B thinks his recourse to Rom 13 for support quite debatable. B is impressed by how little the NT has to contribute to the discussion of Church and State beyond a few essential principles.—W. F. M.

124r. J. Jeremias,* *Zur Ueberlieferungsgeschichte des Agraphon "Die Welt ist eine Brücke," zugleich ein Beitrag zu den Anfängen des Christentums in Indien*. Nachrichten der Akademie der Wissenschaften in Göttingen. I. Philologisch-historische Klasse, Jhrg. 1953, n. 4. (Göttingen: Vandenhoeck und Ruprecht, 1953). Rev. by M.-E. Boismard, *RB* 63 ('56) 291.

Fifty years ago, an inscription was discovered in India containing a hitherto unknown saying of Jesus, "The world is a bridge. . . ." J, investigating its origins, thinks that, though it has been preserved in Moslem traditions, it was attributed to Jesus before the time of Mohammed. He finds parallel sentiments in rabbinic literature. Its relatively late appearance, however, militates against its authenticity.—W. F. M.

125. E. M. Kredel, "Der Apostelbegriff in der Neueren Exegese." *ZKT* 78 ('56) 169-193.

K presents an historico-critical treatment of the concept of apostle in the theological exegesis of the 19th century. In this matter Reimarus and Schleiermacher have little in common. Reimarus makes the apostles completely dependent on Jesus; Schleiermacher leaves them entirely independent of Him. Reimarus neglects the Johannine Gospel, and eliminates from the Synoptics whatever, he claims, the evangelists falsely attributed to Our Lord. Schleiermacher relies on John alone. F. C. Baur with his Petrine and Pauline factions, sees two different concepts of apostle corresponding to the Petrine *christos kata sarka* and the Pauline *christos kata pneuma*. J. B. Lightfoot, in *The Name and Office of an Apostle*, does not limit the term to twelve, but extends it to others such as Jacob (Gal 1:19), Andronicus, Junias, and Silvanus (Rom 16:7). He claims the apostolic title is wrongly restricted to the witnesses of the risen Lord. Their office depended on neither personal talents nor a special charism. According to end-of-the-century Protestant theology (B. Weiss, Seufert, Keim, etc.), Jesus did not grant any official position to the twelve. Their work was to preach the Gospel and had nothing to do with Church government. The word *apostolos* appears four times in the Didache, where it designates wandering preachers supported by the faithful. Harnack claims they were free, independent enthusiasts. Rudolf Sohm, holding the Church incapable of any external regimen, considers the word of God its sole authority. This word was spread by charismatic preachers, who had no juridical authority. The names Sohm and J. Weiss represent the two extreme opinions on this subject. Weiss, along with the rest of the eschatological school, grants the apostles wide powers of preaching and real authority. (to be cont'd. in *ZKT*).—N. F. D.

126. C. Lindhagen, "Important Hypotheses Reconsidered: IX. The Servant of the Lord," *ExpT** 67 ('56) 279-283.

This is the first part of a survey of what the most recent authors hold on the passages in Is that Duhm called the Ebed-Yahweh Songs. Many now think that the Songs must be interpreted in their context, though Mowinckel still maintains their independence of context. The presence of the Songs in the Dead Sea Scrolls has done much to support the Massoretic tradition. The identity of the Servant is interpreted mainly on individual or collective lines, with many variations. Under the influence of French sociological thought, Robinson and Eissfeldt have minimized the antithesis between individual and collective, identifying the Servant sometimes with Israel and sometimes with her representative, the prophet. Hyatt also holds a fluid interpretation, based on motifs that underly the text. Many follow Budde in identifying the Servant with the people of Israel as a whole, and Hooke, Böhl, and Blank offer particular motifs for this theory. Others use a modified collective interpretation, identifying the Servant with a certain aspect of Israel, usually the pious kernel of the people.

Rowley and Albright have similar but more flexible theories. Lindblom finds an allegorical meaning in the Songs.—G. W. McR.

127. C. Lindhagen, "Important Hypotheses Reconsidered: IX. The Servant of the Lord," [continued] *ExpT** 67 ('56) 300-302.

This is the second part of the survey which began in *ExpT* 67 ('56) 279-83. The individual interpretation still appears with many variants; of these variants, historical individual theories have lost ground while the messianic interpretations have won increasing support. Bentzen, Wolff, and Zimmerli have added messianic elements to Mowinckel's autobiographical theory that Deutero-Isaiah himself was the Servant. Mowinckel identifies the Servant as an anonymous Palestinian prophet. Burrows and Coppens, associating the Servant Songs with the Davidic dynasty, make the Servant a royal figure. The messianic interpretation was accepted almost unanimously until the 1770's. Still almost universal in Catholic exegesis, it has been supported recently with arguments based on the Sacral Kingship by Nyberg, Engnell, Widengren, Riesenfeld, and Ringgren of the Uppsala School. L favors C. R. North's rejection of the historical individual, mythological, and collective interpretations, and his acceptance of the messianic.—R. E. V.

128r. A. Nygren,* *Eros et Agape. La notion chrétienne de l'amour et ses transformations*. 3 vols. (Paris: Aubier, 1944, 1952). Rev. by R. S., *LumVi* 26 ('56) 131-134.

The first part treats the notion of Christian love; the second, of the transformations Christian history has undergone as a result of it. Christian love is God's love for man shown especially in love for the sinner. *Eros*, the non-Christian love, however, is self-centered. The apostolic fathers and the apologists liken *agape* to love in the OT. St. Augustine attempts a synthesis of *eros* and *agape*. St. Thomas adds the notion that not faith alone justifies, but faith informed by love. For Luther man is just and at the same time a sinner; God loves him in his misery. N sees in St. John's "God is love" the future synthesis of *eros* and *agape*.—R. V. D.

129r. R. Pache,* *The Return of Jesus Christ* (Chicago: Moody Press, 1955). Rev. by A. Piepkorn, *CTM** 27 ('56) 312.

This work by a lay theologian studies the biblical predictions dealing with the future of our earth until the end of the Millennium. P's reverent attitude is, as with premillennianists, strongly literalistic, though more cautious and less insistent than most. The translator, Le Sor, has not hesitated to take issue with P in footnotes.—J. O'R.

130. J. Plantie, "Antisémitisme et mystère d'Israel," *BiViChrét* 14 ('56) 106-110.

Antisemitism appears in every age and country. P outlines a book by F. Lovsky, member of the Reformed Church of France, entitled *L'Antisémitisme*

et le mystère d'Israel. Lovsky seeks the roots of antisemitism in religious experiences. The Gentile sees the Jew as a symbol of the divine election. Antisemitism is a passionate and spiritual refusal by man of the divine promise which was made to him in the person of the Jews. Christian antisemitism is opposed to Christ's work of reconciliation. It is opposed to the very essence of Christianity summed up by Pius XI's "Spiritually we are Semites." To eradicate antisemitism Christians must simply live Christianity. From the mystical point of view Christians are responsible for antisemitism. For they, by converting themselves to the Son of David, must hasten the destruction of men's hatred of Israel, often a disguised hatred of God.—R. T. M.

131. B. Prete, "Gesù agnello di Dio," *SacDoc* 1 ('56) 12-23.

P traces the developments of the image throughout the NT. The NT enlarges the sense of the old rites. Retaining the Paschal Lamb of the OT, it opens a new life. In "Behold the lamb of God!" did John the Baptist mean that Jesus would be immolated for the sins of the world? P's answer: The Baptist was pointing to the contrast between a sinful people and Christ, sanctity personified. St. John in the Fourth Gospel sees the sacrificial nature of Christ's death. St. Philip in the Acts sees in the image the gentleness with which Christ faced an unjust death. Peter in 1 Pt 1:19 combines the Baptist's concept of purity and sanctity with the idea of sacrifice. The Apocalypse identifies Christ with the Paschal Lamb that saved the Jews from extermination. But Christ, the Priest and the new Lamb, will effect a universal redemption.—G. G.

132. B. Prete, "Il compimento del regno di Dio nell'annuncio di Cristo," in *SacDoc* 1 ('56) 67-82.

The kingdom of God is the exercise of the royal, eternal power of God in souls, in the world, and in heaven: in souls through the acceptance and accomplishment of His law; in the world through His Church; in heaven through eternal union with Him. The kingdom of God is a progressive reality with a beginning, a growth, and final accomplishment.

The eschatologists base their conclusions on these claims: (1) Christ shared the opinion of the Jews that the coming of the kingdom was imminent. (2) He insisted in His "eschatological discourse" on the imminent realization of the kingdom. (3) He preached a morality for the time in the light of the expected parousia. P replies: (1) Christ did not necessarily hold this common Jewish notion. He opposed worldly concepts of the kingdom. (2) An alternative exegesis applies the passage to the fall of Jerusalem and considers the eschatological era as an indeterminate period between two great events of divine justice: the judgment on the Jews and the universal judgment. (3) The eschatological school reduces Christ's morality to an interim ethic. They make Christ a visionary, a prophet like the Baptist, a prophet who was mistaken. *Lamentabili* condemns this view.

The Gospels indicate that a long period would elapse before the coming of

the kingdom. Its fulfillment has three aspects: the individual; the collective, which concerns the Church; the cosmic, which will bring a new heaven and a new earth. The eschatological teachings stimulate the faithful to struggle for the celestial prize.—G. G.

133. B. Reicke, "Neuzeitliche und Neutestamentliche Auffassung von Liebe und Ehe," *NovT** 1 ('56) 24-34.

R analyzes the prevalent modern attitudes toward love and marriage. He then presents a more detailed analysis of the meaning of "love" in the NT, discussing both the traditional Jewish attitudes and the perfection of the concept as it appears in NT doctrine. There follows an exegetical analysis of the concept of marriage, based on the teachings of Paul, from the order of the God-given institution of nature to the order of salvific perfection. R suggests that the Church can effectively counteract the disintegration of marital morality among Christians primarily by the full presentation of its theological perfection as the NT reveals it.—F. X. W.

134r. C. R. Smith,* *The Bible Doctrine of Sin and of the Ways of God with Sinners*. (London: the Epworth Press, 1953). Rev. by R. Tournay, *RB* 63 ('56) 148-149.

This is one of a series of popular works on biblical theology. Successively treating in separate sections the OT, the apocrypha (deuterocanonical books of the OT plus 4 Esdras), and the NT, S investigates: (1) the theological presuppositions about God, His goodness, justice, and kingship; (2) sin as disobedience to God, either individual or collective, particular or universal, its origin, transmission, and gravity; (3) God's attitude toward the sinner, i.e., punishment, admonition, forgiveness. The difference in outlook between the OT and the NT is sharply delineated, sin in the NT being far more a rejection of Christ than just a violation of the moral law. So much had to be covered briefly, especially in OT theology, that the reader should have been warned against facile over-simplifications. However, the chief value of the book lies in its lexicographical analyses of terms, their frequency and usage.—W. F. M.

135r. C. Spicq, *Agapé. Prolégomènes à une étude de théologie néo-testamentaire*. *Studia hellenistica*, 10. (Louvain et Leyde: Mauwelaerts et Brill 1955). Rev. by E. Des Places, *Biblica* 37 ('56) 219-221.

S lists four Greek verbs employed to express the notion of love: *philein*, *agapan*, *stergein*, *eran*. The NT makes use of the first sparingly; the second frequently; and totally ignores the other two, since they are not consonant with Christian love. The OT notion of love is normally expressed in the LXX by *agapan* and its derivatives. The classical meaning takes on affective warmth in expressing the love between God and man. This tone attains greater clarity in the NT. Yahweh is father, spouse, mother to Israel. At all times *agapan* implies a personal love to which man should answer. As for the notion of charity among the Jews, Judaic tradition insisted on a reciprocal, fraternal love

proper to Israel. *Agapan*, a complex term used by the LXX to express "all the forms of human and divine love," probably derives from popular Egyptian usage. The book is excellent, and contains indices of French, Greek, Hebrew, and Latin terms, and one of NT references.—J. G. C.

136. D. M. Stanley, "The Conception of Salvation in Primitive Christian Preaching," *CBQ* 18 ('56) 231-254.

In the primitive Christian community the elements that combined to create the earliest concept of Salvation were: (1) the OT doctrine of salvation, (2) Jesus' formation of the first disciples through his public ministry, death, and resurrection, and (3) "the most significant factor of all, the Pentecostal experience of the apostolic community."

(1) In early Israelite thought salvation was merely a deliverance from the present, national and terrestrial calamities. It was later in the postexilic period that salvation acquired the spiritual, transcendent, individual qualities of the Christian term. (2) Christ prepared His disciples for the Pentecostal revelation by instruction and by permitting them to share in the significant events of his earthly career up to the moment of His ascension. (3) From a study of the apostolic kerygma S concludes that at Pentecost there was a threefold conviction operative in the minds of the disciples: a profound sense of the consummation of sacred history, a vivid recollection of Christ's injunction to give testimony to Himself, and a pressing desire to invite their own race first and foremost to adopt the proper dispositions for attaining the Kingdom of God. This early concept of salvation was imperfect and awaited the synthesizing labors of John and Paul.—J. J. M.

137. E. Stauffer, "Messias oder Menschensohn," *NovT** 1 ('56) 81-102.

In discussing Jesus' messianic consciousness the terms "Messiah" and "Son of Man" should be kept distinct. "Son of Man" is found eighty times in the Gospels and early tradition but is always used by Jesus to designate Himself. On the other hand, the term "Messiah" is found only fifty-three times in the Gospels and never in clear testimony of Jesus about Himself. S asks: Did Jesus call Himself the Messiah or did the disciples and the early Christians bestow this title on Him? S favors the latter solution. The *Quelle* (Q) show clearly that He never called Himself the Messiah. An examination of the Gospels, the early Rabbinic tradition and the medieval *Toledoth* literature supports their view. S concludes that Jesus did not speak of Himself as the Messiah because the Jewish messianic hopes were concerned only with the resistance-movement, and He would have no part with this. So He referred to Himself as the "Son of Man."—N. F. D.

138r. V. Subilia,* *Gesù nella più antica tradizione cristiana*. Collana della Facoltà Valdese di Teologia. (Torre Pellice: Libreria Editrice Claudiana, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 142-143.

This first of a series of theological publications by the Waldensian faculty

in Rome, is a critique of the work of Protestant exegetes, especially Cullmann and Jeremias, on the earliest Christian conception of the work of Jesus as Prophet, Son of David, and Servant of God. S finds Jesus as Prophet in the words of the Baptist concerning Him. However, he detects two opposing traditions: according to one, the Baptist was aware of Christ as Messiah (cf. Mt 3); according to the other, John had doubts (cf. Mt 11). The reviewer suggests that the Baptist had preconceived notions of the Messiah and was bewildered to see them not realized. S finds the tradition of Jesus as Son of David expressed in the two genealogies and in the infancy narratives, whose theological purpose was to emphasize the Davidic origin of Christ. The baptism of Christ has a double purpose: to present Jesus as the Servant of Yahweh and (contrary to Cullmann) as the King of Israel of Ps 2. Evidence for this appears in the change of "servant" to "Son" in the citation from Is 42:1. S stresses the connection between the baptism and the temptation, remarking that the temptation was to become King without first being Servant. He maintains the historicity of the predictions of the Passion against Bultmann and views them in terms of the Servant theme. He also shows that the notion of an expiation undergone by a few for the many is already contained in the OT. —W. F. M.

139r. G. B. Verity, *Life in Christ. A Study of Coinherence*. (London: Longmans, Green and Co., 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 145-146.

This book presents an excellent synthesis of our life in Christ and is destined for those who would live it rather than for professional theologians. V provides fine analyses of fundamental notions like regeneration, justification, the image of God, holiness, eternal life, predestination, redemption, etc. Although his knowledge of the Bible is thorough, he does not sufficiently individuate the thought of the several NT authors. Justice, though real and objective, he defines as our resemblance to God, ignoring the element of fulfillment of law characteristic of justice in the OT. Also, he does not emphasize the texts on life in the spirit of Christ.—W. F. M.

140r. F. Bammel,* *Das heilige Mahl im Glauben der Voelker*. (Gutersloh: Bertelsman Verlag, 1950). Rev. by A. Piepkorn, *CTM** 27 ('56) 145.

B holds that the multiple meanings attached to the Eucharist in the various Christian traditions have parallels in non-Christian religions; hence the emergence of these meanings in Christian theology and worship represents a response to deep-seated convictions and existential needs; thus conventional theological approaches to the Eucharistic problem can be supplemented by anthropological insights. B's presentation is erudite, stimulating, and suggestive. He might have fortified his thesis by reference to the work of Brilioth and Dax, by a wider reading of the literature of the Roman Catholic liturgical

movement, by a firsthand acquaintance with sixteenth and seventeenth century Lutheran liturgical material and a careful evaluation of the references to the Eucharist in the Lutheran Symbols.—J. O'R.

141. A. George, "Les textes du Nouveau Testament sur le baptême, présentation littéraire," *LumVi* 26 ('56) 153-164.

A classification is given of the NT's most significant texts on baptism, with an examination of their literary style. The author begins with *les textes narratifs* (those recounting individual baptisms), of which the Acts furnish the clearest and most literary examples. These texts indicate the importance the early Christians attached to the tradition of John the Baptist, the preparer of those who would later undergo the baptism of Christ. *Les textes dogmatiques* (reflections on the meaning of the rite of baptism) appear with notable frequency in the Gospels and epistles. There is contrast between Paul's hortatory and instructional approach to baptism, and St. John's symbolic use of Christ's words and actions to urge its necessity.—J. B. C.

142. J. Godefroid, "Catéchèse biblique et liturgique des sacrements," *Notre Catéchèse* (Suppl. cat. de *ParLit*) 29 ('56) 1-19.

The externals of the sacraments, when supplemented with the appropriate Gospel texts, reveal the essence and pastoral perspective of each sacrament and thus promote better comprehension of the *signes de vie*.—W. M. A.

143. J. Guillet, "Baptême et Esprit," *LumVi* 26 ('56) 84-104.

What is the relation between baptism and the Holy Spirit? The OT image of pure water fecundating barren soil symbolizes the interior and vivifying action of God. But only after a careful examination of the NT can one clearly see why baptism is associated with the Spirit. The Baptist preached a merely figurative baptism, a baptism of repentance in preparation for the coming of Him who would baptize "with the Holy Spirit and with fire." (Mt 3:11) With the manifestation of the Spirit at Christ's baptism, John's rite is elevated to the sacramental level. Christ came to regenerate men in the Spirit, but first He must undergo the baptism of His Passion. Only after His death and resurrection can Christ give men that baptism whereby a man is "born again of water and the Spirit" (Jn 3:5). To receive the gift of the Spirit one must be baptized in Christ's name. The coming of the Spirit transforms men into "other Christs," brothers one to another and sons of God. "For all you who have been baptized into Christ, have put on Christ." (Gal 3:27).—J. C.

144. D. M. Stanley, "Baptism in the New Testament," *Scripture* 8 ('56) 44-57.

The history of Christian baptism takes its origins from the mission of John the Baptist, depicted by the Synoptics as the prophet of NT baptism, by the Fourth Gospel as witness to Jesus Christ. In the Synoptic tradition, John's prophetic office is aimed at the "restoration of all things" by his preaching of *metanoia*, and a lustration "aimed at a change of heart" (Mt 3:11; Mk 1:4)

which he contrasts with an eschatological baptism to be instituted by the Messiah. The Synoptics also refer to John's function in Jesus' Messianic anointing at His baptism in the Jordan, a scene in which all the elements of the future sacrament stand revealed: the washing with water, the Spirit, the reference to the Trinity. The Fourth Gospel contrasts Johannine baptism, not immediately with Christian baptism, but with the Person of Jesus (Jn 1:26-27), and so connects that sacrament with the redemptive death of Christ, delineated simultaneously as the new Paschal Lamb and the Suffering Servant.

The Synoptic record of Jesus' public life does not treat *ex professo* of Christian baptism (cf. however Mk 10:38, Lk 12:50). Yet it develops a miracle theology (the miracles of the Galilean ministry are a first assault upon the Satanic domination of mankind) which the Fourth Gospel erects into a theology of the Christian sacraments. The last of the evangelists, by his very original way of narrating these episodes (e.g., the cure of the blind man at Siloe, Jn 9:1 ff.) discloses their importance for the signification of the sacrament. Jesus' discourses to Nicodemus and to the Samaritan at the well enlarge upon this baptismal teaching, which reaches its climax in the scene upon Calvary where water (symbolic of baptism) and blood (symbolic of the Eucharist) issue from Jesus' side. Mt 28:18-19 reveals the glorified Christ as author of baptism and attests to the great antiquity of the liturgical Trinitarian formula employed by the primitive Church in conferring it.

The silence of the NT concerning the apostles' reception of Christian baptism is confirmed by Acts' evidence that the only "baptism" they received was their reception of the Spirit on Pentecost by which they were created "the new Israel," the Messianic community of eschatological times. As a result, they practiced Christian baptism upon those whom they admitted as new members of the community (Peter's order to the disciples to baptize Cornelius and his household after their reception of the Holy Ghost makes clear his awareness of the distinction between their experience and that of the apostolic group upon Pentecost).

In the early days, the apostles seem to have regarded baptism as the rite of initiation into the Messianic community, while they attributed the gift of the Spirit to the imposition of hands. Only at a later stage (Jn 3:5) would baptism be defined as a rebirth of "water and the Spirit." By "baptism in the Name of Jesus" the NT authors appear to refer, not to the formula employed by the minister of the sacrament, but to the preliminary profession of faith in Jesus' divinity made by the candidate for baptism. The primitive community was aware of the eschatological nature of the sacrament: it was the means of extending the Kingdom of God, the "new Israel," during the first phase of the "last times," the period preparatory to the parousia of Christ.

It was left to the genius of a Paul to create what we may properly call the first baptismal theology: Gal 3:27 and Rom 6:3-5 epitomize his synthesis. In the first text "to put on Christ" in baptism means to become identified with

the risen Lord as a member of "the Body of Christ." The second text explains that this union is effected by uniting the Christian neophyte with the two acts whereby Christ accomplished our redemption, His death and resurrection. This double act of salvation, attributed by Paul primarily to the Father, reaches out, in baptism, to include the catechumen, uniting him with his glorified Savior.—D. M. S. (author)

145. O. Cullman, "Rudolf Bultmann's Concept of Myth and the New Testament," *CTM** 27 ('56) 13-24.

Bultmann's purpose is to make the language of the NT accessible to the modern mind by removing "myth," which is really "redemptive history." The elements of the NT writings unacceptable to the modern mind were intended to communicate to us a new manner of understanding our existence and to free us from a false comprehension of it. Stripped of its mythological form the NT will give us a new self-understanding. Bultmann defines "myth" as the "representation according to which that which is transcendent, divine, appears as immanent, human, the invisible as visible." Thus all that the first Christians believed about Christ and His redemptive work is "myth." The historical element is not essential, but a means of expressing an a-historical, a-temporal truth. This is reminiscent of Gnosticism. Bultmann insists on the historical reality of Christ's death, which is the only historical event that has fundamental value for the salvation of man. Nothing else is known of the historical Jesus. Some of Bultmann's followers eliminate this last historical event as an element of salvation. For Bultmann it is not Christ's death that saves, but only the encounter between the historical event and man. Salvation does not reside in a unique act but is repeated anew in each individual. Bultmann is guilty of an illusion in thinking that this "demythologized" faith really was the faith of the first Christians, who believed that something happened between God and Christ through the reconciliation effected by the death of Christ. This faith did give them a new understanding of themselves, but if the redemptive act had not been an historical datum it would not have been foolishness for the Greeks. The historical character of salvation is not a secondary element, but the essence of the NT. We must make the language of the NT accessible to the modern mind, but we must also retain the NT.—J. O'R.

146. G. V. Jones, "Bultmann and Liberal Theology-I," *ExpT** 67 ('56) 268-271.

This is the first part of a study of Bultmann's relationship to liberal theology, a study which will be helpful in assessing his theological position as a whole. It is clear from his writings that Bultmann represents a reaction against liberalism. He rejects the search for the historical Jesus; for him Jesus encounters man only in the kerygma. Miracles belong to the mythical world-view and

cannot be fitted into a rational system. Jesus is the Word of Revelation and to speak theologically about Him is to speak of Him as He is visible to faith alone. Further, Bultmann is somewhat pessimistic in the interpretation of the human predicament whereas liberal theology, as he understands it, is optimistic. God is the proper object of theology according to Bultmann, but the liberal theologian deals with man. The liberals, feeling that the mythological elements of the NT were incompatible with modern thought, discarded them; Bultmann considers it the task of the theologian not to discard part of the NT, but to interpret it. The criterion should not be human thought, but the understanding of human existence which the NT enshrines. He claims that the liberals diluted the kerygma and reduced the gospel to a few basic principles of religion and ethics; liberalism does not take the word of God seriously enough. Bultmann's affinities with the school he seems to reject will be the subject matter of a later paper.—R. E. V.

147. G. V. Jones, "Bultmann and Liberal Theology-II," *ExpT** 67 ('56) 313-317.

In this his second article on Bultmann, J tries to define liberal theology and to establish Bultmann's positive relation to it. Liberalism and Modernism attempt to restate Christian faith in terms consistent with the requirements of new generations. Liberalism tries to reconcile religion with science, the essentials of Christianity with modern thought. In this attempt it eliminates the antique view of nature and personality, and emphasizes the humanity of Christ while discouraging metaphysical speculation about His person. It applies criticism to doctrine and to the Bible. For Bultmann modernity challenges biblical Christianity in two ways: (1) the modern world-view has replaced the cosmology of antiquity and the NT view of nature; (2) anthropology and psychology have given man a view of himself quite different from that presupposed by the apostolic age. Like the Liberal-Modernist, Bultmann rejects the miraculous as unintelligible to modern thought; the gift of God's grace to the godless is the only miracle. Like the liberal he rejects the absolute inerrancy of Scripture and the efficacy of vicarious atonement. (The liberal, however, was profoundly occupied with Christology, while Bultmann is indifferent to it.) Like the liberal he emphasizes the subjective factor in religion instead of the objective and the absolute character of revelation. Like the liberals again, he interprets theology according to current philosophical categories. It is the philosophy Bultmann has adapted that provides the basic distinction. The contemporary philosophy for him is Existentialism, though he distinguishes between "existential self-understanding" and the "existentialist's understanding of human existence elaborated by philosophical analysis." The danger in Bultmann's thought stems from the gap he concedes between faith and history. Both liberalism and Bultmannism are forms of theological prevarication.—R. E. V.

148r. L. Malevez, S.J., *Le message chrétien et le mythe. La théologie de Rudolf Bultmann*. Muséum Lessianum, Section théologique, N° 51 (Brussels-Bruges-Paris: Desclée de Brouwer, 1954). Rev. by P. Benoît, *RB* 63 ('56) 299-301.

The reviewer thinks this is the best treatment thus far in French of Bultmann's theology. M depicts, clearly and impartially, the different steps of Bultmann's solution: demythologizing, necessary for the modern mind; the principle of existential interpretation according to Heidegger; the existential interpretation of the Christian message; Bultmann's concept of the Passion, the act of salvation. Does Bultmann understand this act of salvation as an objective reality independent of the believer? M is inclined to answer "Yes," noting, however, that it has value only in a man who appropriates by faith its effect in his existential "decision"; M praises the attempt to rethink the theology of revelation and to present the Christian message in terms meaningful to modern men. He sympathizes with the idea of an existential interpretation, although he must criticize the rationalism, Heideggerian existentialism, and Lutheranism that are fundamental to Bultmann's thought. The reviewer thinks M's treatment of Bultmann's rationalism excellent, the discussion of his existentialism and Lutheranism less profound, and considers that the basis of Bultmann lies in an idealism that concentrates on the soul to the exclusion of matter and the body. Such idealism is unbiblical and incompatible with an Incarnation, and it leads Bultmann to renounce all knowledge of God and to maintain a skepticism about the after-life and the objectivity of our sanctification. A refutation of Bultmann's exegesis would have to be included in a thorough treatment of his work.—W. F. M.

149. J. A. O'Flynn, "New Testament and Mythology," *IrTQ* 23 ('56) 101-110.

This second in a series of articles analyzes Bultmann's *Kerygma and Mythos*. Convinced that liberal theologians and those of the History of Religions school have mistaken the relation of "myths" to the NT, Bultmann sets out to explain it. His treatment of texts and selection of passages leave him open to the charge of reading the NT arbitrarily, proving his thesis at the expense of objectivity. Bultmann's existentialist exegesis devaluates and impoverishes the Christian message, making it too subjective and egocentric. Is the NT really a statement of a primitive Existentialism? Bultmann's interpretation has minimized Christology, leaving us without a Savior. If the notion of a divine, salvific intervention in Christ is itself mythical, then he is merely presenting a philosophical doctrine in the guise of Christian revelation. Bultmann replies that we must ask ourselves when confronted with the Christ-event, what God wants to convey to each one of us by it. He believes the essence of the problem lies in the cross and the resurrection.—W. J. B.

150. T. F. Torrance, "Karl Barth: Appreciation and Tribute in Honour of his Seventieth Birthday," *ExpT** 67 ('56) 261-263.

T indicates three aspects of Barth's teaching which any estimate of his

theology must take into account. (1) *The New Creation*: Barth probed the whole structure of Protestant theology and philosophy. He questioned and helped demolish the superficial fabric of romantic-idealistic theology. Studying man from the perspective of the death and resurrection of Christ, he speaks of man's sin and of his rebirth in the triumphant grace of God. The covenant of grace realized in Jesus Christ is the inner ground and meaning of Creation itself. (2) *Reconciliation and Election*: For Barth this is the heart of the gospel: that in Christ God reconciled the world to Himself. God loves man, refuses to be alone without him, and insists on sharing with him His own life and glory. God met man's deepest need so that where sin abounded grace superabounded. The mutual relation of election and reconciliation reveals the election as a pure act of divine love which reconciles man as a human subject to God, with perfect freedom and the fullness of all his powers before God. (3) *Jesus Christ, the Servant of the Lord*: To affirm the election or the atonement is to affirm the historical Jesus Christ. This is the theme of Barth's Christology and on this the gospel stands or falls. He would not yield to the existentialists' de-humanization of Jesus and de-historization of the Incarnation.—R. E. V.

THE BIBLICAL COMMISSION

151. A. Bea, "Pii XII Summi Pontificis de rebus biblicis curae," *VD* 34 ('56) 129-141.

The Pontifical Biblical Institute rejoices at the eightieth birthday of Pope Pius XII who did so much for the advancement of biblical studies in the new translation of the Psalms, which he ordered, the encyclicals *Divino Afflante Spiritu* and *Humani Generis*, and the reply of the Biblical Commission to the Archbishop of Paris.—J. J. D.

152. J. Dupont, "Les associations et les assemblées bibliques d'après l'Instruction de la Commission Biblique du 15 décembre 1955." *LumViS* 30 ('56) 25-29.

Since God entrusted the Bible to the Church, not to scholars, it is reasonable that the bishops should have jurisdiction over biblical *consociationes*. Yet the Church needs scholars and wants her people to profit from their work. Therefore the bishops must see that competent biblical instruction is given the faithful. What are the biblical *consociationes* of the decree? The decree is concerned with congresses and conventions, not with a professor's circle of students or a lecture by the parish priest. But it is true in general that one should not improvise when he talks about the Word of God.—W. M. A.

ARCHAEOLOGY

153. G. M. FitzGerald, "Palestine in the Roman Period" *PEQ* ('56) 38-48.

In this condensation of a longer paper, the author speaks of Palestine and Jerusalem under Roman rule and comments briefly on the Judaism and Christianity of the time. He pictures the period as one of war among nations and

of power-struggles among individuals. Pompey's campaigns into the Middle East cut back the borders of the Jewish State to the limits of Judea and Galilee. Herod became King of the Jews and ruled this tiny territory efficiently and violently. After his death, however, lawlessness once more broke out culminating in open revolt against Rome in A.D. 66. Not until 70 did the war end with the destruction of Jerusalem.

The Holy City underwent many changes during the Roman Period and has changed greatly since that era. Before the conquest it was a city of beauty. After the fall, it "became a camp rather than a town." Gradually it recovered but today the "Dome of the Rock" stands on the site of the Temple and a bit to the south rises the mosque El Aqsa—both modern symbols of the Mohammedan conquest.

What does remain today? Of the Jewish cult, ruins of ancient synagogues and some inscriptions have been found all through Palestine. The Christian Church, however, does not seem to have left many vestiges antedating the Byzantine period.—W. D. I.

154r. A. Parrot,* *Le Temple de Jérusalem*. (Neuchâtel-Paris: Delachaux & Niestlé S.A., 1954). Rev. by Th. A. Busink, *BO** 13 ('56) 154-163.

B follows the divisions of P's small volume. The following points are discussed in considerable detail: (1) The Temple of Solomon, its structure, function, and symbolism. The columns Yakin and Boaz were probably symbolic trees, representing the garden where the Temple stood. (2) The Temple described in Ez. This has greatly influenced the construction of the Herodian Temple. (3) The Second Temple, built by the returned exiles, and dedicated in 515 B.C. It was the only one of the Temples which grew out of a popular demand and effort. (4) The Herodian Temple. B denies (against P) any classical influence on the architecture. (5) History of the Temple Area from Hadrian to the present. B doubts that Julian the Apostate ever began to rebuild the Temple.—F. L. M.

155. H. A. Thompson, "The Excavations of the Agora of Athens," *ILN* July 7 ('56) 20-23.

Prof. Thompson, Field Director of the Agora Excavations of the American School of Classical Studies at Athens, announces the completion of the major part of a project begun in 1931 and interrupted for five years during World War II. The systematic exploration and partial reconstruction of the Agora has involved the clearing of a 25 acre area at the northwest foot of the Acropolis and in the heart of the modern capital. Almost the entire area of the ancient square has been exposed. Archaeological finds have been carefully catalogued and will be preserved in the Stoa of Attalus, King of Pergamon (159-138 B.C.), reconstructed as a museum. Pictures illustrating work completed and work contemplated accompany the article.—W. J. B.

DEAD SEA SCROLLS

156. N. Adler, "Die Bedeutung der Qumran-Texte für die Neutestamentliche Wissenschaft," *MTZ* ('55) 286-301.

Adler summarizes the points of contact that others have found between Qumran and the NT. Similarities between Qumran and the NT: common terms like *spirit, holiness, mystery, revelation, knowledge, temptation, conversion; Amen Amen*; dualistic expressions such as those in Sts. Paul and John; both Qumran and early Christians consider themselves the last generation; the subject of predestination (*Sons of Light and Darkness*, and Sts. John and Paul speak of the elect of God and men who are not of God); sacramental practices (sacral lustrations of Qumran are tokens of membership like Christian baptism); organization (the *mebaqqer* of Qumran corresponds to the *episkopos* of the NT; Coppens compares the number of twelve men in the council of Qumran with the twelve Apostles). A cites a range of explanatory opinions, from admissions of the possibility of the NT's direct dependence on Qumran to those that hold parallelism but deny a necessary dependence. J. Coppens insists on essential differences, in particular that imposed by the person and mission of Jesus, but he admits many accidental likenesses. Note that Christianity's basic mystery, the Trinity, is nowhere found in Qumran. Similar expressions found in Qumran and the NT can differ in meaning, e.g., *truth*. For Qumran it means the Mosaic Law, for the NT, the joyous tidings of the gospel. We can expect future publications of Qumran material to shed valuable light on the background of the NT.—R. V. D.

157. J. Allegro, "Further Light on the History of the Qumran Sect," *JBL** 75 ('56) 89-95.

The largest document from Cave Four (4Q) was purchased in the spring of 1955. This is a commentary on the Book of Nahum, and Allegro here publishes a tentative text and translation. He also discusses a fragment of 4QpHosea and 4QpPs37, adds the text and translation of the latter, previously published in *PEQ*, and provides plates. In the Nahum *peshar* (commentary) the Lion of Wrath is Janneus; Demetrius is Demetrius III, King of Greece. The *peshar* does not explicitly identify the Lion of Wrath with the Wicked Priest, but this identity seems most probable. The *Kittim* seem to be the Romans. This does not conflict with a Seleucid setting for the persecution of the Teacher (cf. 1QpHab), since these commentaries are not works of connected history. One need not suppose that even two successive words have necessary historical connection.—R. V. D.

158. Anon., "New Biblical Insight," *Voice of St. Mary's Seminary*, 33 ('56) 8-9; 23-25.

Threefold evidence in support of the date for the Dead Sea Scrolls: (1) vases enveloping the scrolls are Hellenistic and cannot have been manufactured after the time of Herod the Great (37 B.C.—4 A.D.); (2) the linen around the

scrolls has a radiocarbon date of ca. 175 B.C.—225 A.D.; (3) the forms of the letters are intermediate between known script of the third century B.C. and of the apostolic period. Paleographic experts date these writings 250 years before 70 A.D. The significance for the NT is greater than for the OT. Formerly, many held for a Gnostic background for St. John's Gospel, but there are in the scrolls many parallels with the Essene writings, giving us new evidence of the antiquity of the Fourth Gospel. We now know that the Essenes were closer to Christianity than to the Pharisees.—R. V. D.

159. Anon., "Unrolling the Past," *Chemical and Engineering News*, 34 ('56) 5254-59.

Students of the Dead Sea Scrolls owe much to the physical sciences. The radiocarbon technique has confirmed the early date of the scrolls; infrared photography has made many scrolls legible. The article discusses in some detail problems and methods involved in the opening of two corroded copper scrolls and one of brittle leather, and examines Alsoph Corwin's alternate method of restoring corroded copper scrolls. Photographs and a brief statement by Albright on the significance of the scrolls accompany the report.—R. E. V.

160. J. Delmore, "La pratique du baptême dans le judaïsme contemporain des origines chrétiennes," *LumVi* 26 ('56) 165-204.

Jewish ritual ablutions are compared with the baptism of the Precursor. Sources: Josephus, the Talmud, the Damascus Document, and the Dead Sea Scrolls. In contradistinction to Essene ritual (a purification of the flesh with a merely symbolic reference to interior purity, a rite permitted to a select few after long probation, and frequently repeated), John's baptism signifies spiritual purification, results in a conversion from sin, and stands as an act of preparation for the coming of the Messiah with his final "baptism of the Holy Spirit and of fire." Even John's contemporaries saw in his baptism a manifestation of unique, personal, prophetic consciousness.—J. E. O'C.

161r. G. Graystone, *The Dead Sea Scrolls and the Originality of Christ* (New York: Sheed and Ward, 1956). Rev. by H. Willmering, *HPR* 10 ('56) 876-878.

This book sets out to sketch the chasm that exists between Christianity's basic teachings and the doctrines contained in the Qumran scrolls. There are striking verbal similarities between NT and the Qumran literature, and the desert community holds elements of organization and practice in common with the first Christians. But the primitive Christian Church is no outgrowth of Qumran. G deals with the finding of the scrolls and the establishment of their genuinity, the organization and practices of the sect, and its basic tenets. W calls the book a clear, concise evaluation of the doctrines contained in the Qumran scrolls and of their relation to Christianity.—J. E. B.

162. J. Philip Hyatt, "The View of Man in the Qumran 'Hodayot,'" *NTS** 2 ('56) 276-284.

The posthumous publication of E. L. Sukenik's *'Osar Hammegillot Haggenuzot* (Jerusalem: Hebrew University, 1954 [in Hebrew]) furnishes the text of all the Qumran scrolls originally acquired by Sukenik for the Hebrew University. Among these are the *Hodayot* or Thanksgiving Psalms, which are important for the study of the religious ideas of the Qumran sect. The poems seem to have been composed by one author, probably the Teacher of Righteousness. This author frequently and consistently speaks of man's nature and destiny in a tone more pessimistic than usual in Hebrew-Jewish writings. He illustrates this view of man from numerous passages in the poems and by reference to similar ideas in other documents. He briefly discusses the origin and significance of the attitude. There is in the poems a sense of determinism and a conviction of man's "natural" sinfulness which comes close to the doctrine of original sin. The pessimistic outlook may be due to Hellenistic and Iranian influences; the doctrine of the two spirits governing man has also been attributed to Iran. On the other hand the sect is firmly rooted in the Old Testament; one line of OT tradition has similar sombre ideas. The doctrine of two spirits, one good and the other evil, also has some roots in the OT. The Hebrew dualism, however, is not an ultimate one, since both spirits are subject to God, and the good will finally triumph. One can also note that the Qumran Thanksgiving Psalms do not exhibit the Greek dualism of a corrupt body and a pure spirit. The determinism and pessimism of the Judean Covenanters resemble certain ideas found in Paul, a similarity which deserves exploration by NT scholars.—J. J. C.

163. A. Kerrigan, "Animadversiones in Novum Testamentum Documentis Qumran Illustratum," *Antonianum* 31 ('56) 51-82.

P. Alfarc in his study believes that Christianity stems from Essenism; Dupont-Sommer in his initial work, *Aperçus préliminaires . . .*, holds practically the same: Daniélou sees many similarities between Qumran tenets and Christianity but discerns a difference in spirit between them; A. Descamps concedes that Qumran offers a background for the apostolic preaching; Kuhn, Grossouw, Braun are content to point out the parallels between Qumran and Jn.

The method of NT exegesis of OT texts resembles that of the Habbakuk Commentary, in which the Teacher of Righteousness seems to be the official interpreter of obscurities. In Mt Christ is clearly the historical fulfillment of OT prophecy, but in Habbakuk it is not clear whether the events have an historical or an apocalyptic meaning. John the Baptist quite likely had some early contact with the Essenes but was not their pupil. John's baptism is a rite of initiation, performed but once, while Qumran's lustral rite is repeated. The idea of *strength* in the Messiah is found in Jn, the OT and Qumran, but Qumran mentions two messiahs, Aaron and Israel. The quality of *strength* seems to agree more with Israel. Josephus' explanation of John's baptism as a

washing, not to take away sins but to cleanse the body as a sign of the soul's purification, easily explains John's reference, "He is stronger than I." The qualities of the Messiah in Qumran and in John's preaching are about the same; the main difference is that for Qumran a prophet and two messiahs are involved, whereas St. John clearly attaches the messianic prerogatives to one—Christ.—R. V. D.

164. R. E. Murphy, "The Dead Sea Scrolls and New Testament Comparisons," *CBQ* 18 ('56) 263-272.

M cites the various authors who have contributed to the study of comparisons between the Dead Sea Scrolls and the NT. He lists in footnotes the recent books and articles that treat this subject and then draws up a working list of parallel texts now under discussion. The list includes the doubtful and the more certain parallels and stands in juxtaposed columns. Between the columns he notes the point of comparison. M feels that such a list, even though not definitive, is becoming an indispensable instrument for those who want a deeper understanding of the religious background of the NT.—J. J. M.

165. R. E. Murphy, "Insights into the New Testament from the Dead Sea Scrolls," *AER* 135 ('56) 9-22.

The comparison between Qumran and NT can be illustrated by examining two topics: John the Baptist and the writings of St. John. Parallels between the Baptist and the Qumranites: John was a priest with priestly background. The Qumran community was a priestly one demanding sacerdotal perfection. The Qumran community prepared for the Messianic era by prayer and study and, like John, insisted on baptism. His washing was merely symbolic, whereas Qumran considered the unwashed as untouchables. Though both Qumran and John preached a second, eschatological baptism by the Spirit of God, it appears doubtful that John derived his baptismal practice from the Essenes; both probably belonged to a widespread contemporary baptist movement. There is no proof that John was an Essene despite his contact with them. Writings of St. John: the scrolls indicate that what has been interpreted as Gnosticism in Jn's Gospel is really dualism (light vs. darkness), current in Palestine at that time. A vast chasm lies between the Johannine message of Christianity and the narrow, sectarian view of the Essenes, yet there are many similarities in expression. Qumran upheld a form of modified dualism: the good placed by God into the hands of the Prince of Lights, the evildoers into the hands of Belial, the Angel of Darkness. In Jn, Jesus has been given power over all mankind (17:2;3:35) but "Walk while you have the light that the darkness may not overtake you" (12:35). Those who truly belong to Christ are sharply distinguished from those who do not. In Qumran there is a constant struggle between the good and evildoers, lasting until the "final period" when God will determine man's lot (which period Qumran felt to be close at hand). Members of the Qumran community were to love one another, yet hate all outsiders;

hence they withdrew from other Jews. In Jn a similar struggle appears, but the victory has already been won: "I have overcome the world" (16:33). Therefore, the Christian loves his brethren, yet does not separate himself from the world; his ultimate triumph is the *parousia*. The role of Truth is strikingly similar in Jn and in Qumran. One who *does* the truth according to the Qumran Manual of Discipline, lives up to the ideals of the community; and in Jn, one who does the truth has performed his actions "in God" (3:21). Moreover, truth in Qumran has a sanctifying effect, resulting in a communication of the knowledge of the Most High; in Jn, the Spirit of Truth guides the followers of Jesus in the way of Truth (16:31). Despite similarities, there frequently is a difference in the specific theological content of most terms, therefore it would be a mistake to consider Jn's theology a development of Qumran teachings. Yet such close parallelism in ideas and phraseology proves that these concepts were current in the world Jesus lived in, and that He spoke in no vacuum, but used current, meaningful terms and was aware of the ideas of His hearers. Clear too is the influence that Qumran Judaism had on all NT writers, most conspicuously on John.—R. J. W.

166. J. Sheerin, "Faith and the Dead Sea Scrolls," *HPR* 10 ('56) 819-823.

S takes issue with a Unitarian minister, D. Howlett, whose article, "Faith and History," appeared in *The Atlantic* for April, 1956. The general tone of H's article is antagonistic to fundamentalist and neo-orthodox Protestantism and in accord with the themes of Modernism. H argues that the "popular" interest in the Dead Sea Scrolls indicates that lay people want the true facts about historical events recorded in the Bible, the inference being that they seek Christ stripped of the "cobwebs" of dogma. However, a review of the literature on the scrolls shows that the initial excitement died quickly and that no great "popular" interest is now in evidence. H's second point, that Christianity at a very early date divorced faith from fact, is contradicted by the writings of Saint Paul. The theme underlying H's article deserves consideration by Protestant thinkers. H wants Protestant theologians to advert to the world of fact as well as to that of faith. A purely subjective faith makes religion seem unreal in a very real world. Perhaps H, seeking a religion that pays proper respect to reason, unknowingly seeks the Catholic Church.—J. E. B.

167. K. Smyth, "The Dead Sea Scrolls and the Messiah," *Studies* 45 ('56) 1-14.

Patient scholarship has been forced into polemics against the unjustifiable opinion that Jesus' coming was not a *hapax*, but a natural evolution from a well-formed pattern. This theory has appeared in the books of Dupont-Sommer and Wilson, the radio talks of Allegro, and in sensationalistic popular articles. But S uses Schechter's *Documents of Jewish Sectaries: Fragments of a Zadokite Work*, published fifty years ago, to show that the scrolls reveal little that is new, and that they only emphasize that Jesus could not have "learned how to be

Messiah" from the sect. The proof: the Teacher of Righteousness was not a messianic figure, but an organizer (the founder was supposedly the high priest Zadok about 1000 B.C.) and an interpreter of the Law; the sect's messianic hopes were radically different from the Christians' since the sect's Messiah was the Law and its messianic preparation an excessive legalism; finally, the sect's essential doctrine included a separatism which passed beyond the OT hatred of sin to hatred of the sinner, limiting expiation to the Children of Light.—L. J. O'T.

168. H. Stegemann, "Der gegenwärtige Stand der Erforschung der in Palästina neu gefundenen hebräischen Handschriften. 32. Die Risse in der Kriegsrolle von Qumran," *TL** 4 ('56) 205-210.

This scholarly article describes the gaps in the War Scroll and attempts to reconstruct the missing portions. It includes a German translation of the reconstructed columns and supplies critical notes.—R. V. D.

169. S. Zeitlin, "The Dead Sea Scrolls: a Travesty on Scholarship," *JQR** 47 ('56) 1-36.

"Allegations that the Hebrew Scrolls were written in the pre-Christian period and emanated from the Essenes, and that there was a teacher of righteousness who was looked upon as a messiah and put to death by a 'wicked priest,' are not only distortions of history but travesties on scholarship." Some statements issued by scholars on the scrolls and publicized by press, radio and television have been sensationalistic. Such discussions should be confined to scholarly journals, and the findings of scholars should be communicated to their colleagues before they are issued to the public. Scholars, like Allegro, who make unwarranted assumptions deserve censure. Cross is guilty of "theologic acrobatics," and Albright indulges his penchant for delivering ex cathedra statements on the scrolls. Nothing in the scrolls will shed new light on the common heritage of Christian and Jew. Any student of the Jewish Apocrypha will see that "Christianity grew out of and nourished itself on the apocalyptic Pharisaic sect. This sect was the parent of the early Christians." Z rejects Cross' theory that the Gospel writers did not mention the Essenes because they felt no antipathy in their regard. In fact the scrolls were not written by Essenes at all. The American Schools of Oriental Research should publish without delay the Hebrew text of the copper scroll. Albright's dating (between 1 and 68 A.D.) remains unsubstantiated. It is unfortunate that otherwise reputable scholars have been prone to sensationalism, misleading many naive, innocent people.—R. V. D.

INTERTESTAMENTAL STUDIES, RABBINICAL LITERATURE, APOCRYPHA

170r. J. Bonsirven, *Textes Rabbiniques des deux premiers siècles chrétiens pour servir à l'intelligence du Nouveau Testament*. (Rome: Pontificio Instituto Biblico, 1955). Rev. by J. Coppens, *ETL* 32 ('56) 85-87.

The texts are gleaned from two sources: OT apocrypha that have influenced the NT; and rabbinical literature (written after Christ) that reflects the "Catholic tradition of Judaism." No extracts from Philo or Josephus appear, although B's book is based in part on their works. Unlike Strack-Billerback, Bonsirven arranges his texts like an anthology. Three indices facilitate reference: the first according to Jewish theological themes, the other two according to OT and NT passages that the texts refer to or illumine. C feels specialists will criticize the collection's anthological arrangement, which makes consultation more difficult than is the case with Strack-Billerback. Less rich and suggestive than this latter work, Bonsirven's book deserves a place beside it, because it furnishes a superior appreciation of the rabbinical literary genre, and explains the rabbis' concept of a Scripture commentary and their concept of a systematic presentation of traditional legislation. The work also documents the author's earlier work of synthesis on Palestinian Judaism.—M. D. Z.

171r. J. W. Doeve, *Jewish Hermeneutics in the Synoptic Gospels and Acts* (Assen:Van Gorcum, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 291.

Some of the principles of Jewish hermeneutics have been used extensively by the authors of the Synoptic Gospels and Acts. This is the contention of D's doctoral thesis. After studying the various rabbinical techniques and rules of interpretation, he shows that the same procedures can be found in the NT. The third and fourth of the seven rules of interpretation used by the school of Hillel have special importance: if several biblical texts contain one or more common expressions, then a characteristic peculiar to one text is valid for all. D finds this principle operative in those NT texts that refer to the Son of Man and the coming of the messianic kingdom, particularly where there is reference to a suffering Son of Man. Thus, the passage, Dn 7:13 ff., which speaks of the Son of Man, His kingdom, glory, and power, contains no indication of a suffering Messiah. However, the Servant Song in Is 52:13 ff. does contain elements common to the Daniel text, thus permitting a joining of the two passages. In B's opinion, the treatment is solid and sheds new light on the connections between early Christian and Jewish thought.—W. F. M.

172. R. Surburg, "Intertestamental Studies 1946-1955," *CTM** 27 ('56) 95-114.

Students are indebted to R. Pfeiffer's *History of NT Times with an Introduction to the Apocrypha* for a skillful treatment of history, literature, philosophy, theology, and kindred sciences, though apocalyptic thought is given less consideration than it deserves. Johnson's *Prayer in the Apocrypha and Pseudepi-*

grapha reveals some confusion and inconsistency in Jewish thought concerning God. J. Bloch (*JQR* Monograph II) re-examines Moore's judgment that Jewish apocalypses are only extraneous sources for normative Judaism and finds that though there was little conscious dependence on such material in Rabbinic sources there is considerable evidence of such ideas. E. F. Scott (*Interpretation*, 1948) holds that the intertestamental literature provided the key to much that is perplexing in the Gospels. J. Bowman in *The Religion of Maturity* calls apocalypticism sterile and divisive, the religion of the throne. The Qumran manuscripts, dating, save for the fragment of the Holiness Code, from the second and first centuries B.C. are important for textual criticism, OT interpretation, paleography, archeology, in the intertestamental and NT periods. The Murabba'at cave discoveries range from the seventh to the second centuries A.D. All these documents shed light on an ascetic and apocalyptic Jewish sect which lasted until 70 A.D. Dupont-Sommer's interpretation is rejected by F. Cross, who also states that the NT writers and the sectarians, identified with the Essenes, draw on common resources of language and theological themes, and share common religious institutions. L. Mowry holds that St. John borrowed from religious thought similar to that of the Essenes, though he radically altered the ideas. Brownlee, using the data of the scrolls, validates the Fourth Gospel as an authentic source concerning John the Baptist. P. Liebermann's *Hellenism in Jewish Palestine*, called by Morton Smith one of the most important investigations of Graeco-Roman Judaism, musters much evidence to show that Rabbinic literature was subject to strong Greek influence. Baron holds that the Jewish antecedents of the Christian Church ought to be found rather in Diaspora Judaism. Wolfson in *Foundations of Religious Philosophy in Judaism, Christianity and Islam* gives a positive presentation of Philo's thought, rejecting the charge of eclecticism; this thought passed directly into the Gospel of John and then to the Church Fathers. Davies finds that in first century Jewish thought the Torah would have a central place in the messianic age. Morton Smith says that Jesus occupies in the Gospels the place given to God in Tannaitic writers. Regarding *koinos* in Mark 7:25 he states that it shows the author's technical accuracy in preserving Pharisaic distinctions about cleanness of food; thus he takes issue with Torrey's Aramaic theory and argues the possibility that Jesus used Hebrew in speaking with the Pharisees. Baron's *A Social and Religious History of the Jews* holds that the separation of Christianity from Judaism was more the work of Paul than of Jesus. M. Goldstein's *Jesus in Jewish Tradition* is a systematic account of all references to Jesus in Talmudic and Post-Talmudic literature. Spear holds that a proper interpretation of the Gospels demands an understanding of Graeco-Jewish authors and of Hellenism. Bowman holds that NT exegetes should use Rabbinical writings for background material in studying the rise of Christianity. Bonsirven's collection of Rabbinical texts furthers an understanding of NT material. G. Knight says that Judaism and Christianity erred in forsaking the faith of the

first century A.D. Vol. 1 of Abel's *History of Palestine* will be invaluable for students of the intertestamental period; the whole work will be the standard for years to come.—J. O'R.

173r. A. Bouquet, *Everyday Life in New Testament Times* (New York: Charles Scribner's Sons, 1954). Rev. by A. Klinck, *CTM** 27 ('56) 410.

B gives a very readable account of the life of the common people in all its phases.—J. O'R.

NOTICES

Internationale Zeitschriftenschan für Bibelwissenschaft und Grenzgebiete II. 1953-1954. Heft 1-2. 1955. Pp. xii & 248. Düsseldorf: Patmos Verlag. DM. 34.

Of this issue Prof. H. H. Rowley (*Book List*, 1956) says: "It contains the titles of 1,547 articles bearing on the Bible, which have appeared in the 393 periodicals under survey. Almost every entry contains a summary of the article concerned. An international team of more than fifty scholars has co-operated in its preparation, and their service to scholarship is beyond all praise. The entries are classified according to subject, and there is an author index."

Theology Digest. Vol. IV. No. 3. Autumn, 1956. Pp. 64. Published in the Winter, Spring and Autumn of each year. Subscription \$2.00. Single copies, 75 cents.

Theology Digest, published by St. Mary's College, St. Marys, Kansas, presents condensations of recent articles from theological journals of Europe and America. Topics are selected from the various branches of theological learning—apologetics, dogmatic theology, scripture, moral theology, canon law, ascetics, liturgy, and church history—with emphasis on the speculative rather than the pastoral aspects of theology, for priests, religious, seminarians and laity who wish to maintain and cultivate an interest in present-day theological thought.

BOOKS RECEIVED

Steinmann, Jean. *Saint Jean-Baptiste et la spiritualité du désert*. "Maîtres Spirituels." Paris, Editions Du Seuil, 1955. 192 p. 350 fr.

The Bridge: A Yearbook of Judaeo-Christian Studies, I. Edited by John M. Oesterreicher. New York, Pantheon Books, 1955. 349 pages. \$3.95.

The Bridge: A Yearbook of Judaeo-Christian Studies, II. Edited by John M. Oesterreicher. New York, Pantheon Books, 1956. 357 pages. \$3.95.

Tresmontant, Claude. *Saint Paul et le mystère du Christ*. "Maîtres Spirituels." Paris, Editions Du Seuil, 1956. 192 p. 350 fr.

PUBLICATIONS OF WESTON COLLEGE PRESS

A. C. Cotter, S.J. *Theologia Fundamental*. 2nd edition. 1947. 737 pages. \$6.00.

———. *The Encyclical "Humani Generis" with a Commentary*. 2nd edition, 1952. 114 pages. \$1.00.

———. *ABC of Scholastic Philosophy*. 4th printing. 434 pages. Cloth Bound \$3.25. Paper Bound \$2.50.

———. *Natural Species*. 274 pages. \$2.00.

Frederick L. Moriarty, S.J. *Foreword to the Old Testament Books*. 118 pages. \$1.00.

John C. Ford, S.J. *Depth Psychology, Morality and Alcoholism*. 88 pages. \$1.00.

INDEX OF PROPER NAMES

Author	Entry	Author	Entry
Abel, F.-M.	172	Clement of Rome, St.	74
Adler, N.	156	Coppens, J. 11r, 109r, 127, 156, 170r	
Aland, K.	65	Corwin, A.	159
Albertz, M.	106r	Cross, F. 97, 169, 172	
Albright, W. 107r, 126, 159, 169		Crump, F.	111r
Alfaric, P.	163	Cullmann, O. 35, 138r, 145	
Allegro, J. 157, 167, 169		Cyril of Alex., St.	42
Ambrose, St.	42	Cyril of Jerusalem, St.	42
Aquinas, St. Th. 42, 105, 128r			
Argyle, A. 22, 25		Daniélou, J. 11r, 163	
Arnaldich, L.	1	Davies, W.	172
Arndt, W.	88	Davis, C.	80
Athanasius, St.	42	Dax 140r	
Augustine, St. 42, 128r		de Langhe, R.	109r
Ayuso, T.	19	de Leeuw, V.	109r
		Delmore, J.	160
Bammel, F. 140r		del Páramo, S.	15r
Baracaldo, R.	72	Denis the Carthusian	59
Baron, D.	172	Descamps, A. 52, 109r, 163	
Barrett, C. 53r, 57		Des Places, E.	135r
Barth, K. 120r, 150		de Vaux, R.	68r
Barthelemy, D.	44	Dewailly, L.-M. 6r, 117r	
Bartling, V. 28r, 69r, 73r, 100r		Dinkler, E.	81
Battifol, P.	113	Dodd, C. 57, 73r, 107r	
Bauer, J.	40	Doeve, J. 51, 171r	
Bauer, W.	9r	Draper, H.	25
Baumstark, A.	37	Dubarle, A.	112
Baur, F.	125	Duhm, B.	126
Bea, A.	151	Duncan, G.	94
Beasley-Murray, G. 108r		Dupont, J. 86, 113, 152	
Bellarmino, Robert, St.	59	Dupont-Sommer, A. 163, 167, 172	
Benoit, P. 7r, 10r, 12r, 15r, 66r, 89, 91r, 92r, 119r, 120r, 148r		Dupuis, R.	114r
Bentzen, A.	127	Durand, I.	42
Bernard, J.	53r	Durrwell, F.	115r
Bernard of Clairvaux, St.	42	Dyson, R.	39
Bernardine of Sienna, St. 42, 59			
Bertram, G.	122	Edgar, C.	22
Birdsall, J.	19	Eissfeldt, O.	126
Black, M. 6r, 22		Engnell, I.	127
Blank, S.	126	Ephrem, St. 18, 42	
Bloch, J.	172	Epiphanius, St.	42
Bogle, M.	84	Eschlimann, P.	78
Böhl, F.	126	Eusebius of Caesarea	42
Boismard, M.-E. 3r, 4r, 5r, 7r, 9r, 27r, 30r, 53r, 71r, 96r, 97, 99r, 106r, 111r, 115r, 118r, 121r, 123r, 124r, 138r, 139r, 171r		Evans, C.	116
Bonaventure, St.	42		
Bonsirven, J. 39, 99r, 170r, 172		Farrer, A. 32, 33, 45	
Bossuet	59	Fernández, A.	11r
Bouman, H. 102r		Feuillet, A. 86, 90	
Bouquet, A. 173r		Fillion, L.	42
Bowman, J.	172	Finegan, J.	74
Braun, F.-M. 54, 101, 163		FitzGerald, G.	153
Brilioth, Y.	140r	Fransen, I.	87
Brown, R. 10r, 11r		Franzmann, M.	75
Brownlee, W.	172	Fridrichsen, A.	117r
Bruce, F.	69r	Friedrich, G.	12r
Buckheit, G.	66r	Fuller, R.	118r
Budde, K.	126		
Bullough, S.	2	Gaugler, E.	119r
Bultmann, R. 3r, 12r, 26r, 35, 57, 118r, 145, 146, 147, 148r, 149		Geiger, M.	120r
Burrows, M.	127	George, A.	141
Buse, I.	43	George, H.	103
Busink, T.	154r	Geyser, A.	46
		Giblet, J.	109r
Caird, G.	23	Glasson, T.	56
Cambron, M.	102r	Godefroid, J.	142
Celier, P.	114r	Gogler, R.	17
Cerfaux, L. 34, 101, 109r, 113		Goldstein, M.	172
Charlier, C.	55	Gomá Civit, I.	121r
Chrysostom, St. John	42	Gonzalez Ruiz, J. 91r, 92r	
Ciappi, L.	110	Graystone, G.	161r
Clavier, H.	24	Gregory of Nyssa, St.	149
Clement of Alexandria	36	Gregory I (the Great), St.	42
		Grossouw, W. 57, 163	
		Gryglewicz, F.	122
		Gschwind, K.	42
		Guillet, J.	143
		Guy, H.	26r

Author	Entry	Author	Entry
Hamman, A.	70, 76	Mowry, L.	172
Hanson, R.	85r	Mueller, J.	85r
Harrison, P.	94	Murphy, R. E.	164, 165
Hendriksen, W.	93r	Mussner, F.	50
Héring, J.	96r, 123r	Nciryneck, F.	11r
Heussi, K.	65	Nineham, D.	32
Hilary of Poitiers, St.	42	Noetscher, F.	42
Hippolytus, St.	42	North, C.	127
Hirsch, E.	120r	Nyberg, H.	127
Hooke, S.	126	Nygren, A.	128r
Howlett, D.	166		
Hull, B.	67	O'Flynn, J.	149
Hunt, A.	22	Origen	17, 38r
Hyatt, J.	126, 162		
Hyldahl, R.	82		
		Pache, R.	129r
Ignatius of Antioch, St.	42, 74	Parrot, A.	154r
Irenaeus, St.	36, 42	Percy, E.	78
		Perdelwitz, R.	97
Jankowski, B.	38r	Perella, D.	5r
Jeremias, J.	3r, 27r, 124r, 138r	Pesch, W.	30r
Jerome, St.	42	Photius	19
Johnson, N.	172	Pfeiffer, R.	172
Jones, A.	20	Philo Judaeus	172
Jones, G.	146, 147	Piepkorn, A.	129r, 140r
Josephus	31, 46, 163	Pius X, Pope	59
		Pius XI, Pope	59
Keim, T.	125	Pius XII, Pope	59
Kennedy, H.	84	Plantie, J.	130
Kerrigan, A.	163	Prado, J.	5r
Kilpatrick, G.	45	Prat, F.	42
Kittel, G.	12r	Prete, B.	68r, 131, 132
Klinck, A.	173r	Preisler, H.	97
Knabenbauer, J.	42		
Knight, G.	172	Ramlot, D.	109r
Knox, R.	28r	Ramsey, A.	104
Kossen, H.	51	Reicke, B.	133
Kredel, E.	125	Reimarus, S.	125
Kuhn, G.	163	Rengstorf, K.	113
Kuss, O.	77	Renié, J.	71r
		Ricciotti, G.	78
Labigne, J.	29r	Ridderbos, H.	69r
Lagrange, M.	42	Riesenfeld, H.	6r, 127
Lake, K.	19	Rigaux, B.	109r
Lavergne, C.	14r, 114r	Ringgren, H.	127
Leaney, R.	49	Robert, A.	7r
Leeming, B.	39	Robinson, H. W.	126
Le Frois, B.	101	Robinson, J. A. T.	41
Leloir, L.	18	Roller, O.	78
Letousey, A.	29r	Ross, A.	69r
Leo XIII, Pope	59	Rousseau, O.	16
Levie, J.	13	Rowley, H.	126
Liebermann, P.	172	Russell, R.	58
Lightfoot, J.	125		
Lindblom, J.	126	Sahlin, H.	8r
Lindhagen, C.	126, 127	Scharlemann, M.	26r, 98, 108r
Lovsky, F.	130	Schechter, S.	167
Lucas of Bruges	42	Schleiermacher, F.	125
Luther, M.	120r, 128r	Schniewind, J.	42
Lyonnet, S.	78, 105	Schweitzer, A.	31
		Scott, E. F.	172
Maldonatus, J.	42, 67	Seufert	125
Malevez, L.	148r	Sheerin, J.	166
Manson, T. W.	107r	Shick, G.	21
Maries, L.	18	Sickenberger, J.	42
Martial	74	Smith, C. R.	134r
Martin, W. H. B.	32, 33	Smith, M.	172
Martindale, C.	48	Smits, C.	8r
Mauris, E.	122	Smyth, K.	167
Metzger, B.	14r, 95	Soden, W. von	19
Michaelis, W.	4r, 78	Sohn, R.	125
Milik, J.	38r, 44	Spear	172
Mitton, C.	90	Spicq, C.	135r
Moeller, C.	101	Stanley, D.	136, 144
Moffatt, J.	26r	Stauffer, E.	44, 137
Mollat, D.	79, 104	Stegemann, H.	168
Moore, G.	172	Stendahl, K.	6r
Mowinckel, S.	109r, 126, 127	Suarez, F.	67

Author	Entry	Author	Entry
Subilia, V.	138r	Vittonato, G.	42
Suitbertus, Fr.	83	Vosté, J.	42
Sukenik, E.	162		
Surburg, R.	172	Weijers, M.-R.	8r, 63r
		Weiss, B.	125
Tertullian	42	Weiss, J.	125
Thompson, H. A.	155	Wernecke, H.	100r
Thyes, A.	59	Widengren, G.	127
Torrance, T.	150	Willaert, B.	35
Tournay, R.	29r, 134r	Willmering, H.	161r
Tricot, A.	7r	Wilson, E.	167
Tseret'eli, G.	95	Winter, P.	36, 47
Turner, N.	22	Wolff, H.	127
Twomey, R.	60	Wolfson, H.	172
		Wood, H.	31
Vaccari, A.	37		
Vaganay, L.	35	Zeitlin, S.	169
Van den Bussche, H.	61, 62, 63r	Zeller, H.	42
Vawter, B.	64	Zerwick, M.	39
Verity, G.	139r	Zimmerli, W.	127

